

The Way Catechism

And the Stumbling-blockes
from before the feet of those
seeking the way to
with their feet shod

CONTAINING

In Answer to a POSTSCRIPT

Printed at the end of SAMUEL RUTHERFORD'S

Letters, third Edition, by a *man of letters*,
not without cause, *confronted* with the
hoods therein, *examined* the *points*
which are here disproved, and *replied* to
of what we hold touching those *articles*
clared, according to the *scriptures*.

By GEORGE KETTER

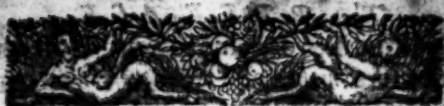
former in the Tolbooth, Aberdeen, with many
have joyfully suffered the shining of his grace,
sanctuary of our hearts for the precious blood of
Lord JESUS CHRIST, and for the
who hath said, forsake not the assembly
together. Written in the Spirit of God,
Soul traveling for the everlasting life of
Souls of all men, but especially of those, who
to whom this Answer is particularly directed.

And as 29: 1. Thou shalt not raise a false report,
which to be an *unwilling* witness.
Prov. 14: 25. A true witness is deliverance from death,
for which I live.
John 1: 11. Blessed are ye who have seen me,
and shall say all manner of good of me.

Wm. M. Wether

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The PREFACE

To the

R E A D E R.

HAVING seen a *Postscript* added to the third edition of *Samuel Rutherfords Letters*, upon occasion of a Letter writ by him, doubtless out of zeal, to some persons in *Aberdeen*, at the time when they were endeavouring to *separate* themselves from the communion of profane and scandalous People, reckoned commonly for Members of the Church of *Scotland*; and also withdrawing from under the yolk of imposing *Presbyterial* government (for which he was a sufferer, by confinement in *Aberdeen*, in the time of the former *Prelats*) from which Letter the *Author* of this *Postscript*

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Script hath taken occasion to vent and vomit forth more *malice* and *bitter prejudice* against the despised witnesses of the Lord (called *Quakers*) then ever the *Scribes* and *Pharisees* did against our Lord Jesus Christ, when he was among them, in his bodily appearance, I have judged fit to desire all sober People, that professe the name of *Christians*, and have any knowledge of us, of our principles, that they would seriously consider, if we or our principles deserve such characters, as this man hath put upon us; seeing we are known to many to be an innocent, harmlesse and blamelesse people in all our behaviour and conversation, makeing conscience of our duty towards God in purity of worship and tenderness of owning the same, notwithstanding any threats, punishments, fines or imprisonments for our faithfulness therein, and our real endeavours to obey all his holy commands, in which we shall never decline to be tryed by the testimony of the holy and precious Scriptures of Truth. Nor are we less known to all neighbours, relations and acquaintances, to be just and righte-

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righteous in our dealings towards men.

Next as to our *principles*, they are so often and upon so many different occasions holden forth to the world in all places, where we live; that none can pretend ignorance thereof, unless it be wilfull. Wherefore I shall not enter upon this here, being unsutable to a *Preface*, and that so many of our Friends, both in our own Nation and in *England*, have performed this *task*; in clearing them from all the malicious and grosse misrepresentations, which opposers have laboured to asperse them with, so that none needs remaine ignorant of them, but such as love to continue so, through wilfull prejudice, or lazyness at least.

Wherefore when I perceive from what a height of malice and spleen this *Author* has vented himself against us, by which any may see that the *Jewes*, *Turks* and *Heathens* had never more against Christians, nor the malice and cruelty of the *Papists* and *Popish Inquisitors* in *Spain*, or *Italy*, was ever greater against dissenters from them, whom they judged *Hereticks*; I cannot in the least doubt,

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doubt, but, if this man had power to influence the *Civil Magistrate* to exercise his power against us, he would not onely parallel the cruelty of *Heathens* and *Turks*, but equal, if not exceed, the *inquisition* of *Spaine*, yea those cruel and bloody persecuters in *New England*, who cutt off the ears, scourged and tormented severall of our Friends, till their flesh was like a Gelly, banished divers, and hanged three men, and a woman, 1659, 1660. for no other cause, but this very thing, that they owned the Testimony of that *Truth* which we profess, and for which we are sufferers this day: which may serve abundantly to scare any sober people, that profess to owne the meek and lowly Spirit of *Jesus*, yea to cause them to abhorre to keep company, or converse with men of such spirits. And if any have not yet seen the prejudice to all Civil Interests; that flowes from persecution for *Conscience*, I shall referr them to the severall books, that have been published thereanent in this age.

But when I consider the great rage, that appears in this man, and many of his brethren
against

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against us, I can not impute it to any thing like zeal for the interest of the *Gospel*, as they would willingly have people believe, it being to me most cleare, that their chief quarrel is, betaus, we, of all the people that ever appeared, are they that have most discovered their pride, ambition, greedynesse and covetousness, malice and the rest of their deceits, we asserting, and they denying *Immediate Revelation*, or that God by his Spirit hath any *immediat converse with the Souls and hearts of his people*, by which he doth most clearely make known his will to them, and gives the most effectuall call to the *Ministry*, which they have put mostly into the hands of men, and made to depend upon an *humane ordination*. Yea some of them derive a *succession* from the *Pope of Rome*, and hence practically claime a power to be *Lords* over the faith of Gods people, imposing their glosses on the *Scripture* to be no lesse believed then the *Scripture* it self, and so all that are not of their perswasion, must be *hereticall* and *heterodoxe*, though they lay no claime to be led by an *infallible Spirit* themselves.

Again:

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Again: The Lord hath brought us to witnesse the *spirituality of worship*, in preaching, praying and praising, knowing that God will accept of none but what flowes immediately from the Life of his own *Spirit*, *moving in the heart*: whereas this man and his brethren are for performing all those dutys, whether they have this *immediate assistance of Gods holy Spirit*, or not. For they have learned by art to supply that defect with their natural and acquired parts, else many times they would sit silent in their pulpits; whereas now they have layd and do lay a necessity upon themselves, and their followers to goe about those dutys at their appoynted times, whatever be their temper or condition at the present. And according to our principle, others besides them, may performe these dutys in publick, as they find themselves moved and *furnished by the Lord*, whereby their trade and traffick in the matters of the Worship of God, would readily be quite spoyled, and they be necessitated to betake themselves to other callings to gaine a livelyhood to themselves and familys, scing there would be

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be no use for studied sermons and their rhetoricall conn'd discourses, by which they have laboured to tickle the ears and please the fancies of their hearers, and have done all, their art or eloquence could, to reach the natural affections of people. But now, the *Lords chosen people* that are taught by the true Shepherd Jesus Christ, have learned to know his voyce, from the voyce of a stranger, and to feel more of the true Life of Jesus Christ, raised up in their hearts, by a few words spoken from that Life, though it be but in a homely way, by a Trades-man, or a poor handmaid, then ever they sensibly felt by the most eloquent and meer *artificial Preachers*, that are strangers to this Life; and therefore it is but little wonder, though these men stretch forth, and employ the most of their Rhetorick and parts to declare against us both in pulpit and print. For they homologate that word, which *Erasmus* spake concerning *Luther*, that it was a *hard task* he had taken in hand, seeing the *Popes mitre* and the *Monks bellys* stood in the way. So it is with the *Lords Witnesses* in this day,
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their work would be easier in promoting the true Reformation of Gods worship and people, if the pride & greedyness of the *Clergy*, their esteeme with, & power over the people, their *stipends & set rents* were not concerned: for they walk no further by *Scripture rule* (though they call it their *onely rule*) then the *Scripturs* do stand with their interests. Hence though there be no warrand to admitt of any to be members of the *Christian Church*, but true Believers, that know upon what ground they owne the Christian Faith, yet they will have all the Subjects of the Nation (whether they have any evidence of Faith, or not) to be members of their *Church*, that their power may be of as large extent, as that of the *Civil Magistrate*: yea without any *Scripture warrant*, they take *Infants to be members, by sprinkling them*: & though they have no better warrand, for joyning men and women in *marriage* together, then a *Popish Canon*; yet such is their love to have a hand in all the concernments of the people, that they must needs be the instruments, against which, with many mote of this nature, we beare

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beare our *Testimony*, and therefore no wonder they rage so much against us.

Now there being no formall charge in all the said bitter postscript, set down against us, but that false one, that we put a false Christ in stead of the true Iesus, deny Christ to be the second Person of the Trinity, & Iesus the son of Mary to be the true Christ alone, &c. as he goes on in that pag 553. without any proof, it shall here suffice to say (those things being so fully answered in this following *Treatise*, and also in other books of our Friends) The Lord knoweth we are shamelesly traduced & slandered in this matter, as in most of other things charged upon us, by our adversaries, and it can not be but strange to me, that any who pretend to be Christians, or Gospel-Ministers should be so impudent, or otherwise so grossely ignorant (if not malicious) in their calumnys, seing it hath so often been published both by word and writ, and in print that we owne no other Saviour, but Iesus Christ borne of the Virgin Mary and crucified at Ierusalem, and that the Lords People never had, have or ever shall have remission of sins, but through the merits and vertue of that precious blood and sufferings, which

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our Lord Iesus the Onely begotten Son of God did undergoe and shed at Jerusalem, that *He is true God and Man*, yea what ever the holy Scripturs of Truth do witness concerning him that we dearely owne with our souls and hearts, avouching with a firme faith, that the same Christ hath given a measure of *Light to every man*, Joh. 1: 9. Tit. 2: 11. which is of a Divine, Supernatural, Substantial being; a beame and ray of his Blessed Spirit to convince the world of sin and duty, sufficient to bring all men to Salvation, being joyned unto, and rightly improv'd, according to the testimony of many places of holy Scripture, which call him *the Light of the world*, and a *Light to enlighten the Gentiles*, *the true Light that enlightens every man that cometh into the world*; and that the *Grace of God that brings Salvation hath appeared unto all men*, teaching us that denying ungodlynese and worldly lusts, &c. This is the free Gift which Christ hath purchased, Rom. 5: 18. and therefore ought to be taken heed to, and believed in, as *Iohn 12: 36*. For Christ is given to be a *Leader* to his people, and hath promised to be with them to the end of the world,

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world, and this is by *his spirituall and inward appearance in the Hearts of men.* And, because we beare our Testimony to this appearance of Christ in *us*, shall we be therefore thus *malitiously traduced by such prejudicated men?* I shall wish no worse to him, or them, but *the Lord forgive them, and open their eyes;* seeing I know some that have been little inferiour to them in prejudice, in a day, to whom God *hath shewed mercy*, and therefore my bowels are moved for such.

This man also *chargeth us*, that we are greater enemys to none, then to the faithfull Ministers and eminent labourers in the Gospel, as he doth expatiate at large in the beginning of that page 556 in the *Postscript.* To which I reply (passing by his *ungodly and unchristian expressions and Epithetes*) that we have ever had a reverent esteeme of all faithfull ministers, that in simplicity and sincerity of Heart have endeavoured to preach the Gospel; though in many things short of these blessed discoveryes God hath manifested to us, and we do remember them, that were such, with that due respect, that becomes, as having been faithfull according
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to their measure in their day, and were blessed to be instruments in Gods hand to the good of many, that in singleness and sincerity of heart, did heare them. But it is not the duty of any Christian to stand still, and shut out any further discovery then they attained unto: for as all the degrees of the *Apostasy* came not at once, nor with the first or second trumpet, Rev. 8. so neither is the *Reformation* to be compleated by the first or second vial, Rev. 16. And therefore though they *studyed Sermons*, yet many of them at times spake, as the Lord gave it them: witnesse *John Knox*, who told the *Queen of Scotland* when she was threatning him (as *Alexander Petry*, in his *History of the Kirk*, sheweth, pag. 236.) that in the preaching place he was not master of his own tongue, but behoved to speak as God commmanded him, &c. So many good men, after the *Reformation from Popery*, could be instanced, who have born testimony against *studyed sermons*, and leaning to their *Notes*, and limiting the *Holy Spirit*. I shall for this give but one clear instance, amongst the first *Reformers*, for all, *Franciscus Lam-*

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Lambertus Arvionensis in his book *de literâ & Spiritu*. 5 Tractat. fol. 84. Printed 1526. His words are these, *Summè autem de vita, ne sequarî morem hypocritarum, qui ferme de verbo ad verbum quicquid dicturi sunt, scripserunt, & quasi recitaturi aliquot versus in theatro cum tragediis totam concionem didicerunt: & postea cùm sunt in prophetandi loco, orant Dominum, ut linguam eorum dirigat, sed interim claudentes viam Spiritui Sancto, definiunt se nihil dicturos, præter id quod scripserunt. O infelix prophetarum genus, imò verè maledictum, quod à suis scriptis aut meditatione, non à Dei Spiritu pendet! Quid pseudo-propheta oras Dominum, ut Spiritum dei, quo loquaris utilis, & interim Spiritum repellis? Cur præfers tuam meditationem aut studium Spiritui Dei? alioqui cur ipsi Spiritui non te committis?*

Fol. 85. He adds, *Sed tu quisquis es, si verè Propheta Dei es, docebit te Spiritus Domini, quod sanè prophetes.* Which Englished is thus: *But chiefly be thou aware that thou follow not the way of Hypocrites, that have writen down almost word by word whatever they are to declare, and even as stage-players, that are to repeat some verses upon a theatre, they have learned and got by heart*
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their whole sermon, and when they are in their pulpits, pray that the Lord would order or direct their tongues, but in the meantime shutting up the way to the Holy Spirit, determine to say nothing but that which they have written. O unhappy kind of Preachers! yea really accursed, that depend upon their own writings or meditation, and not upon the Spirit of God. Thou false prophet, why prayest thou to the Lord, that he would give thee his Spirit, by whose assistance thou mayest preach profitably, and yet in the mean time rejectest the Spirit, why preferrest thou thy meditation, or study to the Spirit of God? Otherwise why dost thou not give up thy self to the Holy spirit? But thou, whoever thou be, if thou art a true Prophet of God, the spirit of the Lord will teach thee what thou oughtest safely to preach.

I have set down this at large, that all sober people may observe whether the National Preachers, or these called in derision *Quakers*, are in greatest unity with the first Reformers. To this purpose I might add that of *Calvin* against the *Papists*, in his *Institut. Lib. 3 cap. 2. sect. 39.* and severall other Godly men since his time, which for brevity I omit. But

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But seing God has promised a compleat deliverance from *Babylon* and all Anti-christian idolatry and superstition, it is sad, that they, who profess to pray for it, and expect it, should oppose it, because it comes not in that way and manner, as they desire it. Thus that in *Isay* 53: 1, 2, 3. which was spoken of Christs coming in the flesh outwardly, is fulfilled at this time in his inward appearance, for it is said, *He shall grow up before him as a tender Plant and Root out of a dry ground, having no forme nor comeliness, when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, &c.* Because the discoverys of the Truths of God, which he hath revealed to these *despised people*, called *Quakers*, are not come out with the authority, which a General Assembly, &c. had, and they are a ridiculous people in the carnal eye, therefore they are all stigmatized by the wisdom of this world, as blasphemys and heresys, and so can not be received by many, who have been educated and brought up other wayes, even as Christ

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said, Luk 5: 39. No man having drunk old wine straightway desireth new, for he saith the old is better. And as upon this account many rejected Christ and his doctrine, that were educated under the Mosaical ceremonies; so many now adays reject us and our testimony, because we are not a people in power and authority in this world, and bring new things, as to the worlds observation, which agree not with their education: and it is upon this account and the like, that we have been misrepresented by many, as the most odious and abominable people, that ever appeared. But God will vindicate his own truth in his own good time, and wipe away our reproach, and get us praise and fame in every land, where we have been shamefully used, Zeph. 3: 19. and in the living hope and expectation of the Lords glorious and gracious appearance for us, we are content to suffer, and beare the most ignominious and disgracefull epithets and characters, this Author with many of his brethren hath put upon us, such as his calling Quakerism an abyss of all abominations, Satans slime, and the bosch of hell, pure devilism.

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monstrous brood swallowing down the dung of all desperat and soul-destroying heresys, batched in hell by the Father of falshoods and lyes. and whatsoever is any of these heresys most dreadfull and damnable, that is to them their darling. a piece of the black art. peculiar to that tribe, dishing up the dung of hell: the stink of hell. blasphemys against God, Christ, his Spirit, his Word, &c. a most odious vermin of black locusts, that ever croked upon the face of the earth. the sound of their blasphemous belchings is to be fled, as the very sibilation of the old serpent. doctrins of devils, as if in this one shape and size of enemies to the Gospel, were gathered together and cemented all the severall partyes, that ever Abaddon and Apollyon comanded in his severall expeditions against the Prince Michaël. matters void of the whole Gospel of the Grace of God, and of all that blessed contrivance of salvation by the Son of God as a slain Saviour. Satans sole trustees and his only janizarys, with a multitud of such like characters, which were tedious here to relate. Against which I shall take up no railing accusation, but as the Angel rebuked the devil, *The Lord rebuke thee, Satan.*

It was for the sake of some sober people in
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this City and Countrey, that I wrot this, upon the first sight of this *Postscript*, which was in the 4 moneth, called *Iun* last, 1676. And now seeing my dear Friend G. K. hath since answered it more largely, and hath discovered the folly, malice, mistakes and partiality of the Author, I have yeelded to let it be set down as a *Preface to the Reader*, as my testimony to the precious Truth, which the Lord is manifesting in this day. wherein he is about to *discover* the *heels*, and make *bare* the *skirts* of all that have transgressed by their iniquitys, *Ier. 13: 22.* And if G. K. in this following Answer hath dealt more plainly then will be pleasing to the Author of this *Postscript*, for which he may blame himself (for the Truth of God will not want witnesses) yet I hope these, that are not byassed with prejudice and malice against us, will find he hath said nothing but the Truth, and vindicated our Principles by solide arguments from Scripture, and from the unjust aspersions, that the Author of the *Postscript* would fix upon us. As for those that are pre-
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possess'd with prejudice, what their thoughts will be, I shall leave them to the Lord, for, as one saith, *Perit iudicium, ubi res transit in affectum*, where the affection is forestalled, the judgment will never be just. but I wish all may be so charitable to their own Souls, as to make an impartial and diligent search after Truth, and not relie upon the testimony of man, especially of that kind of men that any have in most of their controversys against us, been found such gross and palpable flanderers and calumniators, that it may seeme strange, that ever such impostors should be any more hearkened unto, when they have been so often discovered in their bold and impudent lyes, even to the conviction of many, that are ready to receive all that comes from them as Truth. But the cause is the Lords, and in his good time he will vindicat his people, and his own Truth, no less now, then in former ages. Blessed are they that are not offended in Christ, who has been a stone of stumbling and rock of offence to the wise professing *Jewes*, and foolishness to the
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ignorant & vain *Gentiles*. However this may be constructed, it is my real desire to the Lord, that all testimonys, that come from any of us, whether by word, or writ, may tend to nothing but the true conviction and conversion of the opposers, and edification of all the upright in heart, that love the prosperity of the kingdom of Jesus Christ on earth: this is the sincere desire of him, who is

From the Tolbooth of
Aberdeen, where I am
prisoner for the true
liberty of all Christi-
ans: the 20 of the 12
moneth, called Fe-
bruary. 16⁷⁶/₇₇.

*A real Friend and
wel-wisher to the
souls of all men.*

ALEXANDER SKEIN.

SECTION

SECTION I

1. Separation from the Nationall Presbyterian Church no provoking sin why God, should give them up, who did so separat, to the delusions of Sathan.
2. But a further step of reformation.
3. The inconsistency of this Presbyterians high commendations of S.R. and of his Epistles with the Presbyterians doctrine, that Immediat Revelation is ceased since the Apostles dayes.
4. Other Books more worthy of Commendation.
5. That Immediat Revelation is not ceased.
6. A deceitfull distinction, of some Presbyterian Teachers, refused.

IN my answer to this Postscript I shall not repeat all his words, for that is needless, the book being current in the hands of Professors, but only mark the most remarkable, and he that will, may be at the paines, to read the passages at more length, in the book it self.

Pag. 1. lin. 7. Thou art desired to take notice to what dreadfull and strong delusions such who were ring-leaders in this separation &c.

Answer

He meaneth some persons at Aberdeen, who some years agoe did separat from the Nationall Church, in the time of the Prasbyteriall government (so called)

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onely as to the use of these externall signes of bread and wine, being so *burdened* in their *Consciences*, even in that dy, to partak with such and eat with them, at that they judged to be the *Table of the Lord*, many of whom were openly known to be scandalous, and these passed under the name of *Independents*, or of the *Congregational way*. Now this so small a separation, this nameless *Author* doth so aggravat, as if it were the main and greatest provocation why the Lord, as he judgeth, did give them up to the *strong delusions of Quakerism*. But why may we not much rather conclude that the Lord regarding their sincerity, and *tenderness of Conscience*, in making that separation, such as it was, did reward them with a further discovery and sight of some precious truths formerly hid from them, which though this *Author* calls *strong delusions*, we know are no *delusions* at all, but most, *usefull & comfortable Truths*. But if falling into Quakerism be such a proper and peculiar punishment for them who separated from *Presbytery*, so called, how is it that so few of that separation, I mean of them called *Independents*, have joyned with the way of Quakerism in *England*, but have been so great persecuters of it, that in new *England*, the *Independents* [being gone from their first tenderness and sincerity] did put four persons called *Quakers* to death [for no other cause, but that they were of that profession, and returned to that

that place after they had banished them, for worshipping God, as they were perswaded in their consciences] a crime more barbarous and cruell, then I have heard of committed by any called *protestants* upwards of some scores of years? also how cometh it that so many in this *Nation*, are become *Quakers* so called, who were *Presbyterians*, and immediately out of the *Presbyterian* way, came to be *Quakers*? and some, who were once of the *Episcopall* way left it, and became *Presbyterians*, and afterward *Quakers*? and some from the *Episcopall* way have immediately become *Quakers*? but is this a just ground for them of the *Episcopall* way to conclude, that their separation from *Episcopacy* to *Presbytery* was such a heinous sin, that it provoked the Lord at last to give them up to the strong delusions of the *Quakers*? I am sure the *Episcopall* men have as good reason to make such a conclusion against the *Presbyterians* on this bare account of *separation*: yea and the *Papists* against *Protestants*, for some, who are now *Quakers*, were once *Papists*, and afterwards became *presbyterians*, befor they became *Quakers*. Have the *Papists* therefor just ground to conclude, that the separation of those persons from *Papery* to *Presbytery*, was the sin that provoked God to give them up to the strong delusions of *Quakerism*? I know they will be as ready to make such a conclusion, as the *Presbyterians* can be; but indeed who

will view the matter with a spirituall eye, will see the wonderfull goodness of God, in his leading, on the soules of them, who most love him, out of Babylon, by those various steps of separation, one degree after another, till he hath brought them to Zion. 2. These are they *who follow the Lamb whithersoever he goeth*, and some of these, whom he calleth the ring-leaders of this separation, after they had walked faithfully and religiously in that way called in derision *Quakerism* [wich is nothing elce but *pure Christianity restored again, unto the world by the mighty operation of the power and Spirit of God*, after so long and so dark a night of *Apostasy*] have finished their course in that way, and are now at rest with the Lord in the heavenly mansions, who, both at their death, and many times before, gave powerfull and living testimonyes of Gods accepting them, and giving them more manifest and sensible enjoyments of himself, and blessing them more abundantly, with the fruits of holyness & righteousness and victory over corruption, in that despised way, then formerly they ever witnessed, although their experience of any things, that were true, among them called presbyterians, was not short of many, if not of the most of them even in that day.

Pag. 1. l. 18. That which this great Seer [much upon his Masters secrets, because he had frequent access, to lean his head upon his breast who came out

of the Father's bosom] foresaw would follow upon this turning aside, and fall upon the head of such forsakers of a Church so often honoured, by receiving signall testimonys of the great Bridgroom's love towards her as his Spouse, &c.

Answer.

3. I wonder how this man hath the confidence to call this Author a *great Seer*, and to tell us of his being much upon his *Master's secrets*, because he had frequent access to lean his head upon his breast, who came out of the Father's bosom, for these and such like expressions do plainly imply *Immediat Revelation*; and that *S. R.* was a prophet, and had the Spirit of Prophecy, in the same sense, as any of the Prophets, who were Pen-men of the holy Scriptures, for what higher elogies could be given to any of the most eminent Prophets, then these here and elsewhere given by him to this Author? And here I shall set down some other expressions parallel to these in the *Postscript*, or rather surmounting them, to be found in the *Epistle to the Reader*, whether one man hath writ that *Epistle*, and the *Postscript* is not materiall to inquire, seeing doubtless they are both of one profession, if differing persons, and he that writes the *Postscript*, ownes the *Epistle* to the Reader. In the beginning of that *Epistle*, he tells us, *Considering how little need Master Rutherford* [as he calls him] *his Letters have of any mans*

Epistle commendatory, his great Master, whom he served with his Spirit in the Gospel of his Son, having given them one, written by his own hand on the hearts of every one, who is become his Epistle, &c. This is the very same commendation, that the Spirit of God giveth to *Paul*, who was not behind the chiefest of the *Apostles*, as you may read, 2 *Cor.* 3: 1, 2 verses. And indeed this is the greatest ground why we believe the *Scripturs* to be divinely inspired, because the inward Testimony of the Spirit of God, which is the *Epistle commendatory* written by Gods own hand, upon the hearts of believers, is the Seal of confirmation unto the *Scripturs*, as being divinely inspired. And seeing G O D doth give the same Seal, as this writer plainly affirmeth, to *S. R.* his *Epistles*, that he doth to the *Epistles* of *Paul*: will it not prove that *S. R.* his *Epistles* are as really divinely inspired, as *Paul's* *Epistles* were, and then why may not *S. R.* his *Epistles* be put into the *Bible*, with *Paul's* *Epistles*? This question is the more pertinently put to this man, and these of his profession, because they do so argue against us, the People called *Quakers*, that if any of our words or writings be divinely inspired, then we equal our writings to the *Scripturs*. For this consequence, if it hath any weight at all, doth as much fall upon their heads, as upon ours, and if they do still make a difference betwixt the one and the other, although both divinely inspired, can not we do the same?

same? But he proceedeth in his admirable commendation of this book, thus, *as being a piece* (the holy Scriptures being set aside) *equall to any the world hath yet seen, or this day can shew, in respect of the spiritualness of it.* A friendly testimony indeed! I remember the Presbyterians had wont to commend *Calvin's Institutions* above any book in the world, next to the Scriptures, according to these Latine verses, made on them,

*Prætor Apostolicas post Christi tempora chartas,
Huic peperere librum secula nulla parem.*

And I have heard an eminent Presbyterian Preacher in his pulpit commend the *Confession of Faith*, with the *Larger and Shorter Catechism*, set out by them, called the *Assembly of Divines at Westminster* above all books in the world, except the Scripture. But now both *Calvin's Institutions* and the *Confession of Faith*, must give place to *S. R. his Epistles*, yea and most books in the world besides.

I write not this to lessen any due worth, that belongs to *S. R. his Epistles*, for I acknowledg, having read them all over once, and many of them severall times, I find many savoury expressions in them, that savour of that blessed life of Christ revealed of God in my heart, yet I must needs say, I find also very many unsound and unfavoury expressions in them, that the life and Spirit of Christ doth not onely not beare

witness for, but against, as I may afterwards shew.

4. & I do really believe that there are divers books in the world, belids the Scripturs (nor shall I bring into the comparision, our Friends books, lest any say, I am partial) more sound, and more spirituall, then *this book is*, and which are more profitable to direct the minds of them, who are strangers to Christ, where, or how to find him, little or nothing of which I can find in all this book of *S. R.* onely somewhat of his own experience, but I can not find in him any certain and clear directions, certainly and infallibly directing strangers how to attain to the least true spirituall experience, nor can I find the least hint or shadow of a testimony in all his book to the saving power and efficacy of that *universall Light* of Christ, *wherewith Christ hath inlightened every man that cometh into the world*, which blessed, heavenly, divine testimony I find in many of the *Ancients*, for which cause a few lines of them are of more value to me, and all who love *Gods Universall Gift*, then this whol book of *S. R.* And I question not but many, having as much of a spirituall tast and discerning, as any Presbyterian, will affirme, that the writings of not onely *Augustin*, and the like *Ancients*, but of later writers in darker times, as of *Bernard*, *Thaulerus*, *Thomas a Kempis*, and that little booke called *The Dutch or German Theology*, are fully as spirituall, though I am farr from justifying any errors

pours in these books, as neither do I the errors in
S. R. his Epistles. And although I know the Presbyte-
 rians, some of them as have seen and read the *Dutch*
Theology account it a most dangerous book and full
 of blasphemyes, as *I. L.* did call it expressly to *I.*
S. whereof both *B. F.* & I were witnesses in *Holland*,
 yet *Luther* doth commend it as one of the best books
 he had met with, next to the Scripturs and *Augstin*,
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 loweth in his Epistle aforesaid, where he saith, *So*
that in respect of us, this Angel of the Church speaks,
as one standing already in the quire of Angels, or as an
Angel come down from heaven among men, so give us
some account of what they are doing above. These
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They exclude all new revelations of the Spirit, and they tell us, the whole counsell of God concerning all things necessary for his own glory, mans salvation, faith and life, are set down in Scripture.

5. And amongst other Scripture Testimonies they abuse, to favour this corrupt doctrine, they cite Heb. 1. 1, 2. *God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken to us by his Son, &c.* And their scope in this place, is to prove from these words, that there are no prophets, that is to say, no men divinely inspired or immediately taught of God in our days, but I have shewed in my book of *Immediate Revelation*, that this Scriptur doth not prove that prophecy or prophets (that is to say, men divinely inspired, who preach and teach by divine inspiration, and as they are moved of the holy Ghost) are ceased in our days, more then in the days of the Apostles. For if it could prove such a dispensation to be ceased now, it would prove it to be ceased then, even in the days of the Apostles, and that the Epistle to the Hebrews was not divinely inspired, which is absurd, yea this Scripture rather proveth mor clear revelation then formerly under the Law, God now speaking to us by his Son, or in his Son Christ Iesus, who is in his people, and liveth and walketh in them, and also speaketh in them. But now if the Presbyterians think, that this place doth prove that Prophets are ceased,

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that

that men shall appear Divinely inspired. But if God hath spoken no words to his Church, since *John's* days, his words being the last, how comes it, that this Presbyterian threatens us with *S. R.* his predictions, or of what he did foresee, would fall upon the heads of the forsakers of the Presbyterian Church? For if this prediction of his, be not from the LORD, we have no cause to fear, yea we know by blessed experience, it was not from the Lord, for since we left that *corrupt way of the Presbyterian worship, and their corruptions in Doctrin and Discipline*, we have found the more abundant blessings of God from heaven to fall upon us, and we have enjoyed more of the presence of Christ, since our separation from such a corrupt Church, then ever formerly we knew, yea many of us that knew nothing, before our separation, what the enjoyment of Christs presence was, are now come to know it, since we were separat from them, as a National Church, although we are not, nor ever were, in spirit separated, from these few scattered ones, amongst them; that fear, or love the Lord in the least measure, these are our little sister, that we pray unto God for often, and we have unity with them in every good thing, that is in them, and are only separated from the evil where ever it is, in our selves, and in all persons every where. And the Lord hath let us see in his divine Light that the nationall Presbyterian Church

Church, at her best, was never a purely constitut Church, nor ever had the pure forme of the Gospell Church, according to the pattern in the Mount, nor was the doctrin of the Gospell purely taught among them, onely some things they taught, but they did not know the Truth, in some of the most Weighty doctrines of the Gospell. And when the Lord raised up a sincere Ministry, directing to a more pure way of worship, and preaching the doctrin of the Gospell more purely, then any of the Presbyterian Preachers did, I mean some of our brethren, whom the Lord sent among them, faithfull labourers indeed, divers of whom since have put of the Earthly Tabernacle, and their soules are at rest with the Lord, I say, when these came among them they opposed them, and stirred up the people against them, and such of the people who received them, and their testimony, they excommunicated in the west of Scotland, and none were more active and industrious, in stirring up both people and Rulers in that day to banish imprison, and persecute the true Servants and Prophets of the most high God then the Presbyterian Ministry, so sadly were they deserted of God, both in England and Scotland, and the common objection that both Teachers and People made against our Friends in those dayes, was this; who gave you a call to come and preach among us? and when they saw that many of them were unlettered men, as to the

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Languages and Heathenish Philosophy, they cryed out against them, as not being fitt to teach: and when our Friends answered they were taught of God immediatly, by the divine inspiration of his Spirit, and by that also they were called.

Then they cryed out blasphemy, and delusion. There are no Prophets, or men divinely inspired, or immediatly taught and called since the Apostles days, divine inspiration, and immediat teaching and revelation ceased with the Apostles. And yet now they are not ashamed to alledge, as if some of themselves were great Prophets and Seers. 6. But I remember a deceitfull distinction, that James Durbin hath in his exposition on the Revelation, that prophecys, as it is taken for an immediat revealing of Gospel truths is now ceased; but he acknowledgeth that God may in an extraordinary way indue some with a Spirit of Prophecy to foretell things to come, and he mentioneth some, of our Nation that had the Spirit of prophecy in former times. This I say is a most deceitfull distinction, and altogether without any reall ground from Scripture, as if God would reveal himself to his Church, by immediat revelation as to things of a lesser moment, and not reveal himself therunto, as to things of greater, yea of the greatest moment, such as the truths of the Gospel are; but we plead not for any immediat revelation of new Gospel truths, not formerly revealed

vealed to others, or not declared sufficiently in the Scriptures: But we say, it cannot suffice unto us, that the truths of the Gospell have been immediately revealed unto others, and from, or by them as second hand declared or reported of unto us, but we need to have the same truths of the Gospell, especially such as belong to the inward testimony, experiences and feelings of life, as immediately revealed unto us, as they were unto them, otherwise our faith and knowledge should be meerly humane, traditionall, historicall, and but after the letter. And although what belongs to the historicall part of the Scripture, and particularly concerning Christ his outward comming into the world, his outward birth, life, sufferings, miracles, death, return to Judgment, be indeed made known unto us, by the Scriptures Testimony, yet it is the *blessed life and Spirit of Christ Iesus immediately revealed in our hearts, and the shining of his heavenly and divine Light in our inward parts, that both enclines us, to believe the reports which the Scriptures give us, of things, to be true, and also opens our understandings to know, and see unto the great and blessed advantage of them, and unto the Spirituall intent and signification of the things that belong unto the history it self.*

SECTION II.

1. *Presbyterian Teachers assume the title of Master, and yet give it not to the Apostles.*
2. *S. R. his alledged prophecy against those in Aberdeen who seperat from the Nationall Presbyterian Church, of no Weight.*
3. *Divers remarkable instances of S. R. his declining from that good condition, he was once in, and also from his own principles.*
4. *S. R. His Prophecy inconsistent with the Presbyterian doctrine of once in grace and ever in grace.*
5. *As also with his own judgment that some Independents were gracious men.*

But whereas this Writer threatens us with a prophecy of this great Seer (whom he calls *Master Rutherford*,) [but why should he call him *Master Rutherford*, seeing that I can not find that he, or his Brethren gave this title of *Master* to any of the *Prophets*, or *Apostles*? I wonder wherefore they are so angry at the title of *Lord Bishop* and yet so allow the title of *Mr.* unto their own teachers, seeing Christ did as expressly forbid the one, as the other.] 2. Let us examin what Weight is in that alledged prophecy, he told them who had gone from the Presbyterian way towards the *Independents*, they would not stand or remain there, and this, saith this Post-scribe, is fullfilled, for they are proceeding

ceeding now to joync with the people called *Quakers*. But if this be any *prophecy*, it may be such an one, as to this particular, as was that of *Cajaphas* the high priest, who said, it was *expedient that one should dye for the people*: but he understood not his own prophecy, so nor hath *S. R.* for he meant, that they would goe into more errors, whereas the truth is, they onely were advanced further into more clear discoveries of *Truth*, supposed by him and his Brethren to be *errors*; and that *S. R.* as to this particular, was as blind and dark as *Cajaphas* was, as touching Christ, I have not the least question, and indeed, if we will consider the particular time wherein *S. R.* wrot this *Epistle* to these well meaning people in *Aberdeen*, it will much help to clear it unto the impartial, how much he was then in the dark himself. Know therefor Reader, that when *S. R.* wrot this *Epistle* to them in *Aberdeen*, it was not in the time that he had these fresh and lively enjoyments of Gods presence, and power, which he had formerly in his more pure times, wherein he both experienced, and declared of *Immediat Revelation* and the *Spirits immediat teachings*, as his *Epistles* abundantly witnesse, and as I intend to show in its proper place, but it was after he had in a manner altogether lost those blessed injoyments, and was become exceeding dark, and barren, which thing may plainly appear by the straine of his *Epistles*,

writt in his later years, which to him, that hath the true Spirituall discerning, and can savour words, as the mouth savours meat, do as farr come short and faill (as in respect of life) of his Epistles he wrote in his best times, as a dark night falls short of a bright day, or as a cold Winter of a warm and fruitfull Summer.

But let us hear himself, giving an account, of his inward condition, in his later times, in the 2. part of his Epistles, Ep. 49. he saith, *but I am at a low ebbe, as to any sensible communion with Christ, yea as low as any soule can be, and do scarce know, where I am, and do now make it a question, if any can goe to him, who dwelleth in Light inaccessible, through nothing, but darknesse.* And a little after, *but what shall I say, either this is the Lord making grace a new creation, where there is pure nothing, and sinfull nothing to work upon, or I am gone, I should count my soule ingaged to your self, and others there, with you, if yee would but carry to Christ for me a letter of cyphers, and non-sense (for I know not how to make language of my condition) onely showing that I have need of his love.* Againe in the 3. part Ep. 56. he saith *but for me, I neither know what he is, nor his Sons name, nor where he dwells. I hear a report of Christ great enough, and that is all. O what is nearnesse to him?* And in this Epistle he not onely acknowledgeth his own great deadnesse and drynesse, but that

it is a generall thing over professors. O (saith he) where are the some times quickening breathings and influences from heaven, that have refreshed his hidden ones? The causes of his withdrawings are unknown to us. Yet afterwards he pointeth, truly at the causes, saying, no doubt we have marred his influences, and have not seconded nor smiled upon his attings upon us. But let none mistake me, as if I judged that none of the faithfull servants of the Lord did, or could, feell at times, withdrawings of sensible refreshment, or could not be under great heavyness at times, yea and sense of deadness, for that I most readily acknowledge: but then such times, are not of long continuance, where faithfullness is kept unto, but the Lord quickly returneth unto them, and visiteth them againe with rich and plenteous visitations of his love and life, so that they can give frequent testimonies, of his living, and powerfull appearance in their soules, raising them up frequently over all heavyness, and though they have sometimes more and some times lesse of life, yet they have always some, are always in some sense of life, unless unfaithfulness cause the removall of it from them: whereas it is manifest that the generall traine of S. R. his Epistles in his later years holds forth such a generall, and constant complaining and languishing, as doth, without all controversy, demonstrate an exceeding great change in his m-

ward condition, from better to worle, and that not onely, for an hour, or a day, or some days, but throughout.

All which do plainly speak forth to me, that this sad and lamentable *withdrawing of the Lord's presence* from him, and this so dark a cloud, that he was brought under, happened unto him, as the effects of his unfaithfulness to the Lord, and as a reall judgment, or chastisement upon him, becaus of his *not following on to know the Lord* more fully, but sitting down by the way, and opposing further discoveries, and breakings forth of *Light* in others, yea turning back again, and declining from what he once witnessed, of this I shall give some manifest *Instances*.

3. *First*: Notwithstanding so many clear and evident testimonys, to be found in his former epistles, to God his *immediat revelations and teachings in himself*, yet after all this, he joyned with the *Assembly* of them, called *Divines* (though they may rather be called *Dry-vines*, and *blind Diviners*) at *Westminster*, to oppose all *immediat revelation*, and to cry down the former ways of Gods revealing himself to his people, as wholly ceased, since the *Apostles* dayes, affirming that *the whole counsell of God was committed to writing*. Whereas in his former Epistles, he plainly declareth, that he had the *counsell and mind of God*, in some things, *not to be found in Scripture*, as I may shew afterwards.

Secondly. Although in his former years, as his Epistles declare, he was exceeding zealous for *privat meetings*, see Ep. 2. part 2. Yet afterwards, he complied with the members of the *Generall Assembly* at *Aberdeen* 1640. to make an act, against all *privat meetings*, which did exceedingly gratify the *profane*, and sadned the hearts of the *sober*, and, as I heard, *S. R.* himself was displeased with the act, yet did cowardly comply to gratify the humor of his Brethren, without giving any publick protest to the contrary, to which I may add:

Thirdly: His so fervent and hot opposing of further discoveries of God in both them called *Independents*, and others, whom they invidiously brande with the name of *Sectaries*, as also upon the other hand:

Fourthly: Although he complaineth sadly of the *Prelats* their persecuting him, for his *Conscience*, yet after, when *Presbytery* got up, he joyned very keenly, with those, who persecuted the *Prelats*, and banished them out of the Nation, whereas he was onely confined, for some time at *Aberdeen*, where he was very kindly received by divers, and this was the greatest persecution he did undergoe by the *Prelats*, of whom he complained sadly. And in his Ep. 24: part 2. he regreteth his persecution, thus, *Our learned Prelat* (said he) *because we can not see with his eyes, so farr in a milstone, as his Light*

doth, will not follow his Master meek Iesus, who
 waited upon the wearied, and short-breathed in the
 way to heaven, and where all see not alike, and some
 are weaker, he carryeth the Lambs in his bosome,
 and leadeth gently those that are with young. But we
 must either see all the evil of ceremonys, to be but as
 indifferent straws; or suffer no less then to be cast out
 of the Lords inheritance. Who seeth not, that
 what strength is in this reasoning (as indeed it is
 strong) was as fit against the Prelats being persecut-
 ed by S. R. as it was against his being persecuted by
 them? If the Prelats could not see with the Presby-
 terians eyes, so farr in a milstone, as their light doth,
 (to apply S. R. his words against himself) should he
 therefore persecut them, or stir up persecution
 against them, as he did, and wrote most bitterly
 against toleration for Conscience sake?

• And Lastly; add unto all this, that notwithstanding
 in the time when Presbyterians were low, and
 under sufferings; he wrote thus, to a great man, Ep.
 17. part 1. I am not of that mind, that Tumults or
 Armes is the way to put Christ on his throne: yet af-
 terwards, how much both he and his Brethren came
 to be of that mind, and to preach up fighting and
 armes as the way to reforme, many thousands yet liv-
 ing do wel know, so that they carryed on their league
 and covenant by force of armes, rather then by that
 meek way, build down by Christ. Again

it followeth in that Epistle, *Or that Christ will be served and Truth vindicated onely with the arme of flesh and blood: nay, Christ doth his turne with less dinne, then with garments rolled in blood.* But how the word [*onely*] cometh into the former sentence, I do not underitand, for it marreth the sense of the discourse altogether. I never heard of any professing Christ, that *Truth was to be vindicated onely with the arme of flesh and blood*, nay, the grossest sort of *Papists* will not say so, for they will acknowledge, that *preaching and writing are ways also, whereby Truth is to be vindicated*: if this be not an errour in the printing, it seemeth to be fraudulently put in, by the Publisher, to excuse the *Presbyterians* so much using the arme of flesh and blood, to carry on that, which they judged a reformation. And how much garments were rolled in blood, by the instigation of *Presbyterian Teachers*, the whole Nation was a witness; so that many thousands were made widows, and fatherless, by that warr, they stirred up the people unto, expressly contrary to the nature of the *Gospel*. These *Instances* show that *S. R.* his testimony, especially against any further discoveries of Truth, has no weight, he being so dark himself, and having so palpably contradicted himself, in diyers things of great weight: nor should any think it strange, that *S. R.* should misjudge them at *Aberdeen*, to whom he wrot that Epistle: he never look-

ed on himself, as infallible, nor do I think that his Brethren judg all his sayings *infallible* truths, or divine oracles, otherwile they may be bound up with Pauls Epistles.

But let us hear himself, Ep. 52. 2: part; *The Saints are not Christ, there is no misjudging in him, there is much in us, and a doubt it is, if we shall have fully one heart, till we have one heaven: our star-light hideth us from our selves, and hideth us one from another, and Christ from us all, but he will not be hidden from us..* It is no wonder to me, that S. R. found it so dark a time, to him, when he wrot this, for he was then at London, carrying on that dark work, the Westminster Confession and Catechism, which crieth down all new revelations of the Spirit, and crieth up *sin* for terme of life: and in that large description, they give of G O D, out of the Scripture, and of C H R I S T, they altogether omitt these two most excellent and significative, that God is Light, and in him is no darkness at all: and that Christ is the true Light, that enlighteneth every man, that cometh into the world. It seemeth verily, the true Light had small place in their hearts, that they did so altogether forget it. However it is wel, that S. R. confesseth, there is much misjudging in himself, and his Brethren. It is possible then, that he misjudged these sober people at Aberdeen, as they wel know he did, for whereas he threatned, that if they

they did forsake the National *Presbyterian* Church, Christ would forsake them, (but *S. R.* is not *Christ*, nor are all his sayings *Christ's*) these people have found more of Christ, since that time, then before, and they may on good ground, better believe their own experience, then his rash uncharitable judgings.

I write not these things in the least out of prejudice to *S. R.* his memory, or as if I did conclude, that he has not found mercy with the Lord, God forbid I should harbour any such uncharitable thought, onely becaus the *Author* of the *Postscript* brings in his testimony, against those people at *Aberdeen*, and layeth such weight upon it, I found myself more concerned in the love and zeal of God, to take some pains, to remove this stumbling block, out of the way of the *simple*, as becaus such a good man as *S. R.* judged so, of such a people, and of such a way, therefor it is bad; which yet will have no more weight with those, that are truly judicious, then when the *Papists* tell us, of their eminent *Saints*, who had such holy lives, and witnessed so much of *spirituall communion with God*, and yet opposed the *Waldenses*, as great *Hereticks*, and cried up the Church of *Rome*, as the onely true Church, will have weight with us, either to believe the one, or the other. And I do not question it, but *Bernard*, who lived in the darkest times of *Popery*, was as holy a man, and had as much, or rather more spirituall

experience, as *S. R.* as his writings do declare to any, who have the true *spirituall discerning*, and shall compare *Bernard's* with those of *S. R.* and yet the same *Bernard* was a most vehement opposer of the *Waldenses*, who were a good people, and bore a true and faithfull testimony in their day, according to the discovery, given them of God, against the *idolatry* and *superstition* of the Church of Rome.

4. But before I leave this particular, I shall take notice of another thing, that will serve not a little to discover, how weak *S. R.* his authority is, as to his peremptory conclusion, he made, concerning those few sober people at *Aberdeen*, which was no less, then this, that if they did forsake the *Nationall Church*, *Christ* would forsake them: which threatening the Author of the *Postscript* looketh upon, to be a *divine prediſtion*, confirmed by their since turning to *Quakerism*, which he calls the *abyss* of all *abominations*.

But I ask this Author of the *Postscript*, Can any *divine prediſtion* contradict an *article of Faith*? If he say, *ay*, then I query again, Is it not an article of the *Presbyterian faith*, that none truly gracious, in the least measure, can totally fall away from grace, or be totally forsaken of God? This is their expresse doctrine; whereupon it will follow, that none truly gracious can fall into *Quakerism*, which he calls the *abyss* of all *abominations*, the *hatch* of hell, yea pure *hellism*, and *devilism*, again
ſeing

seeing their falling into Independency, was the sin, that provoked God (as this Author would have it) to suffer them to fall thus, it is clear, that according to S. R. none truly gracious can turn Independent, being in turn Independent, is to be forsaken of Christ, as he doth positively threaten in his Letter, and yet in the same Letter, he telleth them of their work of faith, and labour of love and patience of hope in our Lord Jesus, as also he tells them, of their being sealed unto the day of redemption, and having received the Spirit by the hearing of Faith.

All which plainly import their being in a state of Grace, and either he, or the Author of the Postscript, think that after all this, they could fall away so as to be forsaken of Christ, they contradict their own principle. If he reply, that S. R. judged them to be Saints, onely in a judgment of charity: I Answer, by inquiring, whether this his judgment of charity was true, or false? from his own spirit, or from the Spirit of God? for there is no middle. If he say, it was false, and from his own spirit, and not from the Spirit of God, then surely these People, whom he so threatened, had no cause to fear, or look upon him, as a Prophet, or divinely inspired, in the writing of this Letter, seeing he begins with a false judgment, that is confessed to be from his own spirit, and not from the Spirit of the Lord. And seeing the Author of the Postscript will allow him to have

have been greatly mistaken, in his judging them to be Saints, we may with as much ground, in all reason, judg him to be mistaken, when he did so threaten them, that *Christ would forsake them*: but if they never had Christ, how could he forsake them?

5. We need not feare such *predictions*, as carry in their bosome flat contradictions, but S. R. did not think *Independency* inconsistent with the *Grace of God*, for Ep: 53: part 3. he giveth an expresse testimony of some *Independents*; particularly *Thomas Godwyn* *Jeremiah Burroughs*, that they were gracious men, so he telleth that he conceived of them: which abundantly proves, he thought men might be truly gracious, and yet *Independents*, and mighty opposits to *Presbyteriall government*, as his words in that Epistle shew.

SECTION III.

1. The *Presbyterian Reformation* not a matter to make so great a boast of, as the Author doth.
2. That S. R. said in *Presbytry*, the letter onely was reformed, and scarce that, and that God will not build his *Zion* on that skin of reformation.
3. Many thousands of the *Presbyterian Church* not fit to be members of a wel ordered humane society.
4. A precious life stirring among many *Presbyterians*, especially in the *West*, 40 years

ago, and upwards. 5. The Presbyterians did not goe forward, but backward, and so provoked the Lord. 6. The body, or generality of the Presbyterian Church full of ignorance, and guilty of swearing, drinking drunk, and other gross sins. 7. Some, among the Presbyterians, that belong to the true Church of God. 8. A National Church, as National, can not be a Church of Christ. 9. The Presbyterian Church deeply tainted with the great sins of persecution and hypocrisy. 10. Other Churches, beyond the Presbyterian, since the primitive times.

Now let us proceed to hear further, what this Author saith, pag. 1. lin. 22. Forsakers of a Church, so often honoured by receiving signall testimonys of the Bridegrooms love towards her, as his spouse, in rejoycing over her, with singing, and so frequently helped to give him testimonys of her endeared affection to him, as her Head, Husband, supreme Lord and Governour. In this we may through Grace humbly boast, nay despise or envy who will, we can not do less, without being guilty of the basest ingratitude, that we have not been inferior to (O blessed be his Grace, to whom we owe it, and it is for the commendation of his glorious goodness, we mention it) whatever we were beyond, any Church we know upon the Earth.

Answer

1. That this is not an humble boast through Grace, as the Author would have it, but a proud boast through flesh, I hope by the Grace of God, to make appear. The Apostle saith 1 Tim. 3. That in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, &c. having a forme of godlyness, but denying the power thereof, from such turn away. That the reformation of the Church of Scotland was not a matter to make so great a boast of, as this Author doth, I need goe no further, for a proof, then to S. R. himself, who was so great a Seer, in this man's account.

3. Let us then hear, what S. R. saith, of the Presbyterian Reformation, Ep. 32. part. 2. and this in the year 1640. When Presbytery was up most over the whole Nation, and the Bishops were all excommunicated, and fled. It is true (saith he, in his Ep. to John Fennick) in a great part, what ye write of this Kirk, that the letter of Religion onely is reformed, and scarce that; I do not believe our Lord will build his Zion in this Land, upon this skin of reformation, so long as our scumme remaineth, and our heart-idols are kept, this work must be at a stand, And therefor our Lord must yet sift this Land, and search us with candles, &c. This is a notable testimony, and it appears plainly unto me, that this

John

John Fennick, to whom he wrot, had a true sight of the defectivness of the Presbyterian reformation, of which he wrot in a letter to S. R. and which S. R. did as freely acknowledg. In which Testimony note these particulars. 1. That he saith, *it is true in great part, that the Letter in Religion onely is reformed* where take notice of the word [*onely.*] 2. That even *scarcely the Letter is reformed*, so that the Presbyterian reformation, was but as the skin of a mans body, wanting flesh, bones, and sinews. 3. That the Presbyterian National Church was not come to the *true foundation of a Gospell Church*; which his words clearly hold forth. *I do not believe* (said he) *our Lord will build his Zion upon this skin of reformation*: therefor, not the skin, but some better foundation, not yet discovered to the Presbyterians, must be that on which God will build his Church, according to S. R. And indeed this abundantly proveth, that the Presbyterians began too hastily to build their Church, and did not follow Gods method, so that the Presbyterian Church could not say unto the Lord, as Job said, chap. 10: vers 10. *Hast thou not poured me out as milk, and curdled me like cheese, thou hast cloathed me with skin and flesh, and hast fenced me with bones, and sinews; thou hast granted me life and favour, and thy visitation hath preserved my spirit.* But the National Presbyterian Church being onely letter and

and *skin*, having neither flesh nor bones, nor sinews, how can it be a true Church of Christ? how can it have life and spirit? And surely that's a great defect, for as the bare skin of a man, can not be called a *man*, so nor can the bare skin of a Church, be called a *Church*. But 4. he telleth them of the remaining of their *scum*, and heart-idols, this sheweth they were no true spouse of Christ, for he will marry himself to none, who keep idols in their hearts. And 5. he tells, that the *Land* must be *sifted*, and *searched* with candles; and surely that was very needfull, for the *Presbyterian reformation* was but as a wide riddle, that did let through much more chaff and straw, then true corn. I mean chaffy and strawy Professors, to be members of the Church.

3. Many thousands of them really not deserving to be members of a wel ordered *humane society*, because of the grossness and scandalousness of their conversation; farr less of such a *Divine fellowship*, & commonwealth, as the true Church of Christ is. I do not in the least doubt of it, but the Lord had in that day, as I believe he now hath, many, that were precious unto him, among them, called *Presbyterians*; and did, and do belong to the Catholick and universall Church, even as I believe, God hath many such, not onely among them, called *Independents*, and *Baptists*, but also among *Lutherans*, *Episcopalians*, and *Papists*.

2. More

4. Moreover that about 40 years ago and upwards, there was a very precious life appearing, and breaking forth among them called *Presbyterians*, in some corners in this Nation, especially in some places in the West, I do not question, yea it is abundantly sealed in my heart, that it was truly so: and happy had they been, if they had kept faithfull unto that; for a precious tenderness there was, and a *precious sense of life, and feeling of Gods blessed power among them*; especially at their *private meetings*. And also, this life and power did in a blessed measure attend some Preachers, in those days, in so much as divers particulars were wonderfully reached & changed in some parts, & a good simplicity was in divers, so that I am fully perswaded it was a time of love, wherein the Lord allured them, and led them into the wilderness, and spake comfortably unto them, or *spake unto their hearts*, as the words of the *Scriptur* are. (*Hosea, 2.*) And God remembered their simplicity and tenderness, and this first love and kindness of their youth was very dear unto him, although even in that day, there were many errors and weaknesses among them yet the Lord winked at these things, pitying them, for his *Seeds* sake, and with a regard to that honest simplicity and love that was among them; who had they continued faithfull, to that *manifestation*, which was as the *dawning of the morning*, no doubt the day of the Lord
C would

would have arisen among them and the *true Light* would have shined in that brightness, as to have discovered unto them, those errors they should have forsaken, and these Truths they should have embraced.

5. But alas! this glory of God did not long continue to appear among that handfull, who in measure saw it, and tasted of the sweetness of it, but they not following the Lord, in his further requirings, and leadings, but standing still, and in divers things going back again (as I have shewed in divers particulars, in my book called *Help in time of need*, printed in the year, 1665.) the Lord was provoked to *withdraw* the *special presence* by degrees, from them, till at last they became opposers and persecutors of the same appearance of God in others, rising up in more power and glory. But the greatest power and glory, that ever shined in this Nation, in the purest and best times, since the first reformation from *Popery*, reached onely some few particular meetings, and persons; by which they came to have a sense of life, and feeling of Gods power in their meetings.

6. Whereas still the body of the *National Church* continued full of thick darkness, knowing nothing of the power of God, and for most part extremely ignorant of the very first Doctrinal principles of *Christianity*, as also they still continue at this day. Nor was the

the strong current, and stream of profanity, *ordinary cursing and swearing by the blessed Name of God, drinking drunk*, and other such scandalous practices, utterly inconsistent with the least measure of true Christianity, ever stopt from running through the body of this Nation: but exceedingly abounded in most places of the *Nation*, even when the *Presbyterian* doctrine worship, disciplin, and government had most sway. Of the truth of this there are thousands of witnesses yet alive, but especially these two *abominable sins* of *ordinary swearing*, and *profaning the Name of God, and drinking drunk* still remained among the plurality of their Church Members, among which, those called the *Commons*, had their kind of swearing, and these, called the *Gentry*, had theirs; so that the ordinary way of swearing would not serve their turn; but as they exceeded the *Commons* in outward greatness, so they thought it a property, to exceed them, in swearing more great and terrible oaths, and these were called, *Gentl-man-oaths*, which two fearfull sins of later years, with many more, especially *fornication* and *adultery* are much increased, and daily increasing in that, called, the *National Church*, which, if not prevented with repentance, the Lord will certainly punish, with great and sore judgments.

7. So that although I do freely acknowledg, that

the Lord had, and hath among the *Presbyterians*, some who belong to his true Church, yet I cannot, in the least, acknowledg, that ever the National Presbyterian Church was a true Church. And that not onely by reason of the gross and *scandalous lives* of the farr greatest number of their Church-members utterly inconsistent with true piety; but also by reason of their constitution, way of worship, discipline, and government.

8. Which makes it *impossible*, that ever any *National Church* can be a true Church of Christ, I mean their sense of a National Church, that is to say, a *National*, so that simply, because men are natives and living in the Nation, they and all their posterity must be members of the Church; and if they be not willing unto it, they must be compelled.

This is utterly inconsistent with the way, that Christ, and the *Apostles* took to build the true Church, which began (I mean, the primitive Church in the days of the *Apostles*) in particular persons and families, and so spread more and more, yet never did take in, the whole body of a Nation as such. It were indeed greatly to be wished, that not onely this Nation, but all Nations of the Earth were the true Church of Christ, but men should not make such preposterous haste, to make National Churches, by meer humane law and power; but they should wait on the Lord, and joyn with him

so do it in his way, & by his power. For it is the power of the Lord, that is to make the Nations a willing people, and to bow them to a true subjection to the Scepter, and dominion of Christ Jesus. Bare humane laws, and edicts, and decrees will never do it, for indeed this hath been the ground and rise of all the persecutions, that have been in Christendom, first in the times of the *Arian* and *Eutychian* Emperors, and next, when *Popery* prevailed, and *Popish* Emperors and Kings made compulsive Laws, and decrees, that all should joyn to the *Popish* Churches every where, which were *National*: so that this form of a *National Church* under the Gospel, is not from Christ, and the *Apostles*; for all the primitive Churches were *Congregational*, and not *National*, upwards of the first three hundred years. Yea I see no *National Church* set up in the world, till after *Constantin*, and though *Constantin* gave great encouragement to all, to become *Christians*, yet I find not, that he forced any, to take on the profession of *Christianity*. But these, that will have a *National Church*, they will have all others to bow to them, and joyn with them, and this giveth a natural and most necessary rise to *persecution*: so that all those, whom she can not perswade to take on her yoke, and become her members, the onely remedy in the next place, is to force and compell them, if she can; otherwise her project is spoyle'd, & she will not be *National*.

And as the *National Church* is *always a persecuting Church* (it is her very nature) so it must *always be exceeding Hypocriticall*, seeing it begeteth thousands to be *its children and members*, by the *meer will and power of man*, which onely makes hypocrits, for *the true Children of God* (who are the true children of the true Church of God, *Ierusalem from above*, who is free with all her Children) are born, *not of the will of the flesh, nor of man, but of G O D*: so that all, that are born of the will and power of man, are but *bastards*, and not true Children of G O D, nor yet of the true Church.

9. And indeed that the *National Presbyterian Church* was deeply *tinctured with these two great sins of Persecution and Hypocrisy*, we need seek no other *Instances*, but what most men now living, in the Nation, have seen with their eyes. They did not onely persecute the *Bishops*, who did well foresee before hand, the *cruel usage*, they might expect from them, and therefore generally fled out of the Nation, before they had opportunity to lay hands on them. But some of their party, that they got hold of, they made them feel the dint, as namely, *Bishop Wishart*, who then was not a *Bishop*, but onely of their party, this man they imprisoned, in the *Tolbooth of Edinburgh*, and used so hardly and unkindly, that he could hardly get any, to minister to his outward necessitiys, but had *almost perished* with

want

want of necessary things for his body. And the Lord Crumond, (who was no *Clergy man*, but onely a favourer of *Bishops*, being then an *Advocat*) because he would not bow to their wills, was constrained to flee the Nation. Not to mention the *finings*, and other *oppressions*, that many endured on that account, and the *Papists* also, some of whom had almost their all swept away, and many fled. Besides some few scattered ones, whom they called *Seſtarys*, they grievously persecuted, and threatned, as namely *John Garden* of *Tillifroskie* a *Baptist*, whom they imprisoned in *Edinburgh*, for a long time, and reduced to so great outward necessities, that no body durst wel minister to him, what he wanted. But was the Presbyterian National Church any more favourable to their lawfull Prince? Did they not also extend their power to the utmost against him, to compell him? And what the sad effects were, which this produced, I am loath to mention; so that none were spared, but all, *Great and small*, must fall down, and worship this beast, as it was in the darkest times of *Popery*: otherwise they knew what they were to expect. And it would saden a mans heart, to think, to what perplexity many simple-hearted men were brought, while things were carryed thus: on the one hand the *Kirk* issued forth her acts, that people should do so and so; and on the other hand the *Lawfull Magistrat* issued forth acts to the

contrary; and so the body of the Nation was divided, some following the one, some the other, untill they ceased not to make the three Nations a field of blood. And all this happened by that persecuting and compelling spirit in the Presbyterian Church, that is the very life of such a Church, without which it can not subsist; as such.

Next, as to her Hypocrisy, we need go no further, then the various changes of the farr greatest number of her Church-members, and especially her Teachers, one while Episcopal; again Presbyterian, and to wheel round again, Episcopal: and these changes all falling within a short time, even upon the self same persons, they who were zealous for Episcopacy, and cryed it up yesterday, the next day zealous against it, crying it as much down, and then up again: one while preaching against festivals all days, and set forms of Worship, then for them, then against them, then lastly for them again. All this bewrayes horrible and detestable Hypocrisy, especially in the Teachers, who pretend to preach the Word of GOD, and the Truth of Christ. Whereas the Word of the Lord is One forever, and the Truth is the same always, and is not yea and nay. And it is a thing, as manifest, as the light of the day, that the Teachers, even of the Presbyterian Church, have been generally and for the most part, Self-seeking, worldly-minded and covetous men, who loved pleas-

ures and riches, more then God. And this the Ma-
gistrat did wel know; and saw the best way to
prevail with them, was to bribe them, with augmen-
tations and benefices, as they did in the year 1649,
and at divers other times, as they saw occasion.
And in the time of great burdens upon the Land of
Cesses and Taxations, that many honest familys were
reduced to great straits, by reason of these publick
burdens, yet the Presbyterian Preachers table was
as full as ever, his cup did overflow with outward
abundance, he must bear no part of the publick burden,
but the burdens of the people must be augmented
to give him augmentations. But alas! This Presby-
terian kingdom is now faine, and great is the fall of
it, especially it falleth heavy upon such, as the Au-
thor of the Postscript; who want those golden days,
of gathering up their stipends and augmentations,
but are faine to be at their purchase, or con-
form: which some have so much sense of shame
still remaining in them, as suffereth them not to do,
yet they fume and rage, and the honest, harmeless
people, called, Quakers must be the main butt and
object of their wrath: but such paper bullets and darts
that contain nothing solid, as this Postscript, being full
of horrid lyes and false accusations, will make little
execution against us, but certainly return upon
their heads, with shame and loss.

10. All this sheweth that the Presbyterian
 Church

Church was not so glorious a Church, as she did take herself to be: And many in the Island, and elsewhere, on the one hand did judge the Congregational Churches far beyond her: And those, called Baptists, I mean the more sober kind of them, beyond both: yea the Lutheran Church, and the Church of England, at least as to divers particulars in doctrine, is really beyond her. But what shall I say, concerning the Waldenses, who had all what the Presbyterian Church had, that was commendable, and divers other things that they want, and wherein they do not imitate them, although they boast to be their successors? For the preachers of the Waldenses, were Lay-men most of them, and wrought with their hands, as the Teachers of the primitive Church did, and had no set stipends or salaries, but preached freely, yea Peter Waldo, the first, a most famous Preacher of that People, was a meer Lay-man, and had not Philosophy, but was a Merchant in the Town of Lyons in France, whose labour the Lord did wonderfully bless, and the labour of such honest, plain, simple men, as he was.

SECTION IV.

1. *That some good men have been in the Presbyterian Church, proves not, that she was a true Church.*
2. *In the darkest times of Popery, God raised up some*

some good men, and Prophets in the Popish Church, yet the Popish Church no true Church of Christ.

3. Few Sects but have had some good men among them. 4. The Presbyterians in our days shame-

fully are declined from the footsteps and spirit of these ancient good men, that were among them.

5. The Presbyterian Church guilty of treacherous practices. 6. Christians should not make warr

against the Magistrat. 7. Presbyterians sufferings not pure and cleanly. 8. The Episcopal Church had its Sufferers and Martyrs also.

9. The Presbyterian Church, especially their Teachers have much blood-guiltiness upon them.

10. If the house of God under the Law, was not to be built by men of blood, farr less under the Gospell.

11. G O D will not honour the Presbyterian party to build his Zion, or Gospell-Church in this Land.

12. Yet he will make use of many among them, after he hath washed them from such bloody, Anti-christian and unsound principles and practices.

13. Of this they were warned, eleven years ago, in my book, called Help in time of need, printed in the year 1665.

14. The Presbyterian Church of Scotland guilty of Apostasy and spirituall adultery, proved fully out of S. R. his Epistles.

15. S. R. his Faith uncertain, and he doubtfull in his later days, concerning the Covenant, its being made an instrument of Reformation.

tion. 16. *Some other testimonys of Great Presbyterian Teachers, that God had forsaken the Presbyterian Church of Scotland.*

I. **B**ut if the Author of the *Postscript* think to get a fame to the Presbyterian Church, because of some noted men for piety, that have been among them; It is easily answered, that they did not ow this piety to the Presbyterian Church, but to the *Grace of God*, which is *Universall*, For the *Grace of God*, that bringeth *Salvation*, hath shined in *All* (so *Beza* translates it) *Tit: 2: 10, 11.* and this *Grace* teacheth to deny ungodlyness, and worldly lusts, and to live righteously, and soberly, and godlily in this present world. And whoever in any age or place of the world joyned their hearts unto this *Grace*, and did believe and obey its teachings, it made them good and pious men, so that they did excell others, in many good things; although by reason of the darkness and corruption of the ages and places, where they lived, the prejudice of education and custom prevailed so farr, that they also were dark and ignorant in many things. Yet the Lord regarding their sincerity, winked at their ignorance in those things. And thus the Apostle *Paul* takes notice of some among the *Gentils* in the time of *Heathenism*, who were a Law unto themselves, and did by *Natur* (to wit, the *Divine Nature*

Nature of the Word ingrafted in them, James 1. or by their own nature, restored and repaired by the Grace of God (as Augustin expounded that place) the things contained in the Law, & such was Socrates among the Gracians, whom Justin Martyr in one of his Apologys, did expressly call a Christian, and classeth him with Abraham, &c.

2. Also all along the dark times of popery, the Lord raised up some even in the very heart of the popish Church, that excelled others in vertue and piety, and were as *Lights shining in a dark place*, and witnesses to the truth, some in some things and some in others; and yet even these men lived still in the Popish Church, and in too many things were carryed away, and tinctured with divers *corruptions*, and *superstitions*. Of this *Illyricus* in his *Catologus vestium veritatis*, giveth an account; And the *Author* of *Fasciculus temporum*, with divers other *Historians*; And particularly our country-man *Alexander Petry*, in his *Church History* from the year 600. unto the year 1600, as in the seventh Century, *Gregory*, called the *Great*: and *Isidore* in the eighth Century: *John Damascen*, and *Aponius* in the ninth century: *Claudius Turinensis* Bishop of *Turin*, and *Rabanus Maurus*, in the tenth Century, (a very dark age.) *Theophilact* Arch-bishop of *Bulgaria* and *Smaragdus a Benedictin* Abbot in the eleventh Century: *Berno* and *Fulbert* Bishop of *Carnatum* in the *twelfth*

twelfth Century: *Hugo de S. Victore* and *Bernard of Clarevall* in the thirteenth age: *Gulielmus* Bishop of *Paris*, and *Ioachim* Abbot of *Calabria*, in the fourteenth age or Century: *Dantes Aligerius* and *Robertus Gallus*; this *Robertus Gallus* was a *Franciscan Frier*, and had propheticall visions, which were interpreted to him, by the Spirit of God; there is a Treatise under his name, printed together with the Prophecies of *Hildegardis*, a Woman prophetesse in the Church of *Rome*, of both whose Prophecies, *Fox* takes speciall notice, in his *Martyrology*. And in the fifteenth Century *Vincentius a Venetian*, who also prophecyed against the Clergy, and *Theodorick Urias*: There was also another *Theodorick* Bishop of *Croatia*, that prophecyed in this same age, that the Church of *Rome* should be brought to nought, and that Iustice which hath been shut up in darkness, shall come into Light, and the true Church shall flourish in Godlyness, more then she hath done. In this age also lived *John Huss*, a pious and vertuous man, whom the *Papists* burnt, as an heretick, and yet the same good Man retained divers *Popish* opinions.

Now in the sixteenth century, the reformation from the grossness of *Popery* began by *Luther*, in *Germany*, and the Lord raised up divers other instruments, in other Nations, as in *France*, in *England* and also in *Scotland*, and many worthy men dyed
martyrs,

martyrs, and sealed to the truth with their blood; before the Presbyterian Reformation, yea some that were Bishops in England, dyed martyrs, for the truth, as Cranmer, Ridley, Latimer.

Therefor, albeit I grant, that ther hath been divers pious men, among the *Presbyterians*, & some who enjoyed communion with God in Spirit, and some also who had a *Propheticall Spirit*, and were accompanied with the power of God, in their ministry, 40 years ago, & upwards; and were made *blessed instruments* of God, to many *soules*, in that day, to whom the Lord gave signall Testimonys of his love and of his admitting them at times, unto near communion with him: among whom were chiefly, *John Welsh, Robert Bruce, Davidson and Patrick Simpson*, and divers others, concerning whom, the *Author of the fullfilling of the Scriptures*, gives an account. And I do verily believe, they were pious men, and had precious feelings of the life, and power of God, which did at times accompany them, in their ministry, whereby many *soules* were reached, and converted unto God. And as touching some things, related by the *Author*, concerning these men, I may afterwards in its due place, take notice, which will not a little make for the present testimony of the people, called *Quakers*. But all this will not in the least prove, that the *Presbyterian National Church* was the true Church of Christ, and need-

needeth no further Reformation from many things then it will prove, that the Popish Church was the true Church of Christ, which (as I have already mentioned) had pious and vertuous men, and some of them indued with the Prophetical Spirit. Also the Episcopall English Church, in the dayes of *Q. Mary* had very excellent men, that were Bishops, and some of them were burned for the truth, yet this proveth not that the English Church was sufficiently reformed, or that those called *Puritans*, who would not conforme to her, did sin, or were guilty of *Schisme*. And I suppose the *Presbyterians* will not deny, but *Luther* for piety and zeal, may be compared with any of these in *Scotland*, and yet *Luther* was no *Presbyterian*, and the *Lutherans* have had since *Luther*, divers excellent men, of whom I can not forbear to mention *Iohannes Arnd*, who hath writt a more *Spiritual* treatise of *Spiritual* doctrine, containing more spiritual and profitable Doctrine, then any book, that ever I could see, writt by any *Presbyterian*, and yet the *Lutherans* differ far from *Presbyterians*. Nor should the *Presbyterians* in *Scotland* so exalt themselves, above all other Churches, because some in their Church were indued with a Prophetical Spirit, for as I have already mentioned, divers in the *Popish Church* had the Spirit of Prophecy, as *Fox*, in his *Martyrology* doth bear witness, & I must needs say, that as for

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Spiritual doctrine, some *Mysticks* among the *Papists*, have exceeded any *Presbyterian Writer*, that ever I could yet see.

And to speak freely, that one little book *De imitatione Christi*, said to be written, by *Thomas a Kempis* a Popish Monck, is really to me; a more usefull book, for spirituall doctrine, then all the *Presbyterian books* in the world, that ever I saw; and I believe hath fewer errors in it. I except the last book, concerning the *Sacrament of the Altar*, because, for good reasons, it is judged not to be his, but a spurious birth of some other Writer, and it is not to be found in some of the most ancient copyes.

This little book of *Thomas a Kempis* hath had an exceeding great reception among *Protestants* of all sorts, onely some peevish; narrow-spirited *Presbyterians* can not endure to hear it commended, because, writ by one, that lived in the Church of *Rome*, in a dark time; and yet the doctrine of it excelleth that of their most spirituall Preachers. It is a most unreasonable thing, to cry up a faction, or party, or particular Church, because of some excellent men, that have been among them; and perhaps zealous for that way.

3. For indeed few Professions, or Sects in Christianity, but have had some excellent men in them. The *Baptists* in *Holland* have had some, also they had faithfull and zealous men, that dyed *Martyrs*,

and were put to death, by *Papists*. And both *Independents* and *Baptists* in *England*, had some excellent men among them, whose labours no doubt the Lord did bless with his presence. Few hills so barren, but some excellent medicinal herbs grow upon them, and in their bowells there are some mines of gold and silver, and some deserts yeeld *Diamonds*, and precious stones.

So I shall most willingly grant, there have been holy and spirituall men, in the *Presbyterian Church*, that have known communion with God in spirit, in a blessed measure, and were faithfull in the talents given them of God: And I believe, their soules are entered into everlasting rest, and their memory is as a box of precious oymntment, among others of the Lord's Witnesses in other professions and places of the world. And though they have been honoured by receiving signal testimonys of the Great Bridegroom's love, towards them, as his spouse, in reioysing over them with singing, and frequently helped to give him testimonys of their endeared affection to him, a Head, Husband, Supreme Lord and Governour, yet I altogether deny, that such high commendation doth belong to the *National Presbyterian Church*, in the heap, or indeed to any considerable part of her, for they, who had any measure of true piety among them, did certainly beare as small proportion unto the body of the Nation, as the white of the

the eyes, and teeth in an *Ethiopian*, or *Black man*, doth unto the rest of his body.

But alas! The *Presbyterians* in our days, both *Teachers* and *People* are shamefully declined from the footsteps and spirit of those antient good men, and this generation now living is no more of the true faith and spirit of these *Worthy men*, then the *Jews*, that put *Christ* to death, were of the faith and spirit of *Abraham*.

But that the *Presbyterian Church* deserveth no such commendation, as this *Author* gives her, as being so frequently helped to give him testimonys of her endeared affection to him, as her head, husband, supream Lord, and Governour, we need goe no further to bring witnesses, to confute this, then her own treacherous practices, upon every occasion, she had to shew her infidelity. For although she cryed up the *Presbyterian government*, as being a *Divine right*, and the onely government established by *Christ* in the Church, yet at two severall times, the *National Presbyterian Church*, when *Prelacy* was imposed by the supream Magistrat, she received it, and at last in outward appearance, whatever she was in her heart, turned *Pretistical*; and most shamefully conformed to that, which she hath often called *Anti-Christian*.

The first time was, when *King James the Sixth* brought in *Prelacy*, which lasted about 28 years,

And the second time, when it was again introduced of late years, and is at this present day remaining.

And I can not think, that the *Author* of the *Postscript* thinketh the National Church of Scotland, at this present time *Presbyterian*, otherwise she is a great *Hypocrit*, seing she doth outwardly conforme to *Episcopacy*: so that whereas there are reckoned to be in this *Nation*, about a thousand *Parishes*, yet, so farr as I can understand, or learn, there is not One parish in all the *Nation*, that has kept it self intirely free from conformity. And it is well known, that the body of the *Nation* is conformed to *Episcopacy*, and the farr greatest numbers the *Presbyterian Teachers*, conformed also; and some of them, who were zealous for *presbyterian* government, are become *Bishops*. And indeed they, who have not conformed, beare little or no proportion considerable to them who have: as the *Presbyterian Non-conformist Teachers* have generally manifested base and unchristian cowardice in running away from their flocks, through fear of suffering, and exposing them, to those, they just to be *Wolves*, and some of them are fled beyond Sea, Others lurk in corners here and there, and keep privat conventicles, where many times they preach *Sedition* against their Lawfull Prince, in instigation of whom, that insurrection happened 1666.

6. And some of them have printed books, in defence of the lawfulness of making warr against the *Suprem Magistrate*, in order to reestablish the Presbyterian Government, a way flat contradictory to the nature of the *Gospel*, to the *express commands of Christ*, and also to the *practice* of the primitive Christians, to make any carnal or military resistance, so much as in their own defence, which lasted for hundreds of years, so that it is but of later times, that any professing the Name of Christianity, did offer to defend themselves by carnal weapons, against their Lawfull Magistrates. During the *ten persecutions*, not so much as a shaddow of any such thing, is to be found in Church history. And yet, as *Tertullian* gives an account, who lived in the heart of those persecutions, it was not for want of number, or strength, that they did not oppose themselves in their own defence, but onely because they were Christians.

7. And although suffering be a thing greatly commended, and also commanded under the Gospell, and is as *S. R.* calles it, in one of his Epistles, a great part of the Ministry, yet I know not if the Presbyterians can instance one single person of them all, since the late revolution, that have suffered, or do at present suffer, for Conscience sake, in a pure and cleanly way: I mean for matters purely Evangelical, and out of pure Conscience; for

such of them, who did suffer, had not kept their hands clean, from too much *inroaching upon affairs of the Stat, and power of the Magistrat*, so that they had little cause to glory in those sufferings.

8. And if the *Presbyterians* think, they have had any Martyrs for Presbyterian government, yet this will *not commend their Church above the Episcopal*, which hath had its *Sufferers* also, who have *suffered unto death*; and whose *Sufferings* were as much *matters of Conscience* unto them, as the *Presbyterians* was unto them. Yea the *Episcopal Church* gloryeth, that she had one of the *most religious Kings*, that either then was, or had been in the world for many ages, a Martyr for her, whose life was worth many thousands of others.

9. And in very truth, the *Presbyterian Church* will never be able to purge her self of the *iniquity of the killing of many thousands*, in the three Nations, by the occasion of a *most bloody warr*, raised up through the instigation of the *Presbyterian Teachers*. I am fully perswaded of it, that the *Presbyterian Church* hath as much *blood-guiltiness* lying on her head, *unwashed off*, as any People, called a Church, that I know of in the world, next unto the *bloody Church of Rome*. And as she hath drunk the blood of many, so blood hath been given her to drink; and it is to be feared, that more will be given to her, as a *jult judgment* from the hand of God, except

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she repent, and condemn that blood-thirsty spirit, that hath too much led and influenced her. And I am well assured of it, that a bloody Church is *not* the Church of Christ; for the true Church of Christ is washed by the blood of Christ, from all lust or desire stained blood: She can suffer her blood to be shed, for Christ; but she is white and pure from the blood of others.

10. The Lord would not have David to build his house, because he had been a man of warr, and had shed much blood. O! that the Presbyterians could read the spiritual signification of this! If the house of God under the Law, was not to be built by a man of blood; (although in the shedding of the blood of the Lords enemies, he was allowed) shall the house of God under the Gospel be built by men of blood; And who have shed so much of the blood of their very Brethren, of the same profession, both as Christians and as Protestants; onely differing from them, as to some small circumstances, and worldly matters? Surely Nay.

11. And if there were no more, this one consideration might be enough, to perswade any man, that believes the Scripture testimony, and hath the least true understanding of the nature of a Gospel Church, that God will never honour the Presbyterian party to build his Zion, or Gospel Church, in this Land: nay, from the Lord God I have seen,

and do see her rejected, from having any part, or portion in this honourable work.

12. Although I do believe, the Lord will make use of many among that people, but it will be after he has washed them, and purged from them *the spirit of blood*, and of much other filthyness, by his *Spirit of judgment and of burning*, that he will make them as *stones of his building*. But I know it from the Lord God, by his Spirit in me, and from the same I declare it, that the Presbyterian Church, as such, and as holding such *bloody and Anti-Christian*, and otherwayes *unsound principles and doctrines*, shall never be honoured of the Lord, to build his true *Zion* in this Land; it is the Word of the Lord God in my heart, and the mouth of the Lord hath spoken it, and sealed it again and again in me; and their labouring to doe such a thing, shall be but as *men labouring in the fire*, and like unto them, who essayed again to build *Jericho*.

13. And this I warned them of from the Lord, about eleven years agoe, in my booke, called *Help in time of Need*, printed in the year 1633, which was a year before their *insurrection* in the West. Yet I most assuredly know, that the Lord will build unto himself a *glorious Church* in this Land, and therein I agree with S. R. What he writs in divers Epistles, as Ep. 7. part 1., *a dry wind upon*

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Scotland, but neither to fan, nor cleanse; but out of all question, when the Lord hath cut down his forrest, the after-growth of Lebanon shall flourish, they shall plant vines in our mountains, and a cloud shall yet fill the Temple. Again, Ep. 55. part 1. there shall be a fair green young garden, for Christ in this Land, &c. Again, Ep. 70. I believe our Lord once again shall water with his dew, the withered hill of mount Zion in Scotland, and come down, and make a new marriage again; as he did long since. (he addes) Remember our Covenant. See also Ep. 34. and 2: part Ep. 56, and 57. and part 3: Ep. 13.

14. But what means the matter? These words of S. R. hold forth a great backsliding and apostasy of the Presbyterian Church, according to this great Seer S. R. Otherwise what need of a new marriage: but let us hear him express his mind more distinctly, concerning this so highly commended Presbyterian Church. part 1: Ep. 34. he saith, *We, wo, wo be to apostat Scotland: there is wrath, and a cup of the red wine of the wrath of God Almighty in the Lords hand, that they shall drink, and spue, and fall, and not rise again.* and part 1. Ep. 43. *But this Nation hath forsaken the fountain of living Waters.* And part 1. Ep. 54. *This is a black day, a day of clouds and darkness, for the roof-tree of my Lord Iesum his fair temple is faine, and Christs back is towards Scotland.* and part 1: Ep. 1. yet more

distinctly, *My heart is wo indeed for my mother Church, that hath played the harlot with many lovers, her husband hath a mind to sell her, for her horrible transgressions, and heavy will the hand of the Lord be upon this back-sliding Nation.* All this, and much more might be cited out of his Epistles, do prove, that S. R. had no such thoughts of the Presbyterian Church, which he calleth his *mother Church*, in the time he wrot those Epistles, which was at Aberdeen, the best time he ever knew, and had great nearness unto the Lord.

15. And whatever faith S. R. had of the Lord his appearing again, to reforme the Land, by the *Covenant*; yet we find, that in his later days, his faith was *very wavering and uncertain*, touching the *Covenant* its being made an instrument of reformation: for thus he writs, Ep. 70. part 2. *I believe he comes quickly, who will remove our darkness, and will shine gloriously in the Isle of Britan, as a crowned King, either in a formally sworn Covenant, or in his own glorious way; which I leave to the determination of his infinite Wisdom and Goodness.* It seemeth he had some other way in his view, as possible, if not probable, which God would take to reforme the Church, then the *Covenant*, (that instrument of so much blood) Howevr this is certain, his faith was very uncertain about the matter now in his dyeing days: and he speaks not at all as any true Prophet

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of the Lord, in this matter. Albeit the *Presbyterians* generally are *still so blind, and darke*, that they positively judge, that the covenant will be a main thing, that God will make use of, to reforme the Land, and that both Covenant and Presbytery will up again, where as *S. R.* is unclear in the matter.

16. And I could tell them of one of themselves, whom they judge no lesse then a martyr for the cause, that published his mind in print, before his death, some years, that *God had forsaken their Nationall Church, and was not like to return to her again*: and he answereth all the common reasons from *Scriptur*, or the *Covenant*, that seemed to prove, that the Lord would return unto them, and plainly sheweth the weaknes and invalidity of them. The book is in the hands of many which I have read, and I had it from the mouth of an honest faithfull man, that he heard *John Livingston*, say, in prayer, *Lord since Dunbar, thou hast spit in our face, and since that never looked over thy shoulder to us again*. This is he, whom the *Author* of the *Postscript*, calls that *great man of God*, and this prayer he had in a certain family in *Aberdeen*. And this is that Church, that was such an *apostat*, and whom the Lord had so forsaken by the confession of their chief *Seers*, and who indeed was never a true *Gospel Church*, that we the people called *Quakers* have forsaken, and we are resolved by Gods grace never to return unto her,

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for the Lord hath said unto us, let them come unto you, but goe not ye unto them, the Lord hath added divers, who were among them, and under that profession unto us, and will add many more, yea thou lands in due time, for the Lord hath a precious seed to gather out from among them. And there are many among them, I know, who have true breathings after the Lord, and these in due time the Lord will regard, and bring them to his Zion, which he has begun to build in great glory, even in, and among the people, called in Scorne Quakers.

SECTION V.

1. *What is said against the Presbyterian Church in general, as national and as being so guilty of persecution and blood, is not understood of all that goe under that name, many among them being free of such crimes, and of a more sober Spirit and principles.*
2. *An Apology, why I frequently use the word [Presbyterian.]*
3. *Presbytery too good a name for them, unless with this addition Pseudo-Presbytery, that is Presbytery falsely so called.*
4. *The Presbyterian Church guilty of denying the true Christ, who would exclud him out of the very Saints.*
5. *The Presbyterian Church a foolish builder, and guilty of very bad and Unchristian*

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Doctrins. 6. *The Presbyterian Church, although she pretend to be more for a spiritual way of preaching, and worshiping, then the Papal, or Episcopal, yet upon the matter, she is not one jot more for the same, then they are, proved by divers Instances.* 7. *Two Questions put to the Presbyterians.* 8. *A list of the reviling, false accusations and railing speeches of the Author of the Postscript, against the people, called Quakers.* 9. *Presbyterian teachers have not that credit now with many people, as to make them believe, whatever they say, with an implicit faith, as formerly they too much had.*

1. **A**Nd as to what I have said in generall against the *Presbyterian Church*, as *Nationall*, and as being so guilty of *persecution* and blood, I understand it, not of all that goe under that name, for I doe believe many among them are altogether free of having a hand in such things, and are of a more sober Spirit, and of more sober principles: but I understand it of a great faction and party of them, that did most prevail, and carried away many simple well-meaning people along with them, what by deceitfull persuasions, and what by fears: And I know many that were so carried away, are now come to see the evil of these practices, and are resolved never to concurre in,

in, or countenance the like of them again. But especially the *Presbyterian Clergy* and *priesthood* had the *main hand* and *stroak* in these disorders, and all to uphold their kingdom, and gratify their lust, and ambition.

2. And that I have so frequently used the word [*Presbyterian*] or may afterwards use it, is onely for distinction's sake, because I know not how otherwise to designe them, yet I am farr from judging them to be true *Presbyterians*, or that their *Classicall judicatorys* were true *Presbyterys*, such as were in the primitive times.

And therefor *Presbytery* is too good a name to give them, unless with this addition *Pseudo-Presbytery*, that is to say, *Presbytery* falsely so called, seeing they have so positively denyed that which gives the very life, and being, either to any true Church, or *Presbytery*, viz, the *immediat Revelation*, and *immediat teachings and leadings of the Spirit of Christ in every member*; so that as of old, there were, who called themselves, *Jewes*, and *Apostles* and were not, so these *Presbyterians* call themselves true *Presbyterys*, but are no more so, then a dead image of a man is a true man. And indeed who ever hath a true knowledge of either the *Gospell*, or a true *Gospell Church*, will see, that with good reason, and good ground, we have forsaken the *Presbyterian* and *Nationall Church*, and that not only be-

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cans of her *bad practices*, but also for her *bad, anti-Christian and unsound Doctrins* in many things, she denying the *real in-being and revelation of Iesus Christ* in any of her Members, or indeed in any men in those days.

4. And although she falsely accuse us, as denying the true Christ, yet I hope to make it apparent, that she, and not we, are the deniers of him, who would exclud him out of the very Saints, and altogether confine him to some particular place; but this I intend to reserve till afterwards.

5. Also she discovereth her self to be a very *feishly builder*, who maketh her foundation so narrow, and her building so wide, for no less, then the whole Nation, she would take into her building; yea all Nations, if she could. And yet the *true and saving Power, and Grace of Christ Iesus*, which belongs to the very foundation of the Church, she will onely have it *extended* but to a *small number of her members*, and that the greatest part have neither received this *Grace*, nor ever shall; but are excluded inevitably from it, without their own consent, by Gods *absolut decree*, that barreth them out from all possibility of Salvation, before they ever came into the world. Surely this is too narrow a foundation for so wide a building; and it is but a small favour to so many thousands of her members, that they are *not* so much as under any possibility of Sal-

vation : yea it seems they are rather the worse than the better, for being her Church members, being, to the boot, they shall be more guilty of *condemnation*, then the *Heathen*, who never heard the Gospel outwardly preached, and yet never a whit the more near unto Salvation. These are *sad tidings*, she preacheth to her Church members. Again, her most eminent Saints, she leaveth them still in the dirt, and mire of sin, for term of life, and tells them, they can never be free from sin, in this life; but sin, and can not but sin daily, in thought, word, and deed. Surely, such un-Christian Doctrines, with many more could be named, are ground enough for any man, whose eyes are truly opened to leave her, and come out of her.

6. And though she pretend to be more for a spiritual way of preaching, and worship, then either *Papists*; or these, called the *Episcopal*; yet really upon the matter, she is not one jot more for the same, then they are; but doth fully agree with them, in those principles, that in their very nature oppose all spiritual preaching and praying. For do they say, that true Grace or piety is not essential to the Minister of Christ? She saith the same. Do they say, that men may preach and pray, without the special and immediate movings of the Spirit of God, and while they thus preach and pray, they ought to be heard, if having an outward call from the Church?

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She saith the same. Do they say, that *immediat* calls are *not needfull to Preachers*? She saith the same. And in a word, I know not in the least, wherein she is any more a friend to the Spirit of Christ, and to preaching and praying by the same, or wherein she is not fully as great an enemy, yea rather upon the matter, she is greater; for I believe there shall hardly be found any Council Provincial, or General among the Papists themselves, that have so expressly and directly denyed and judged out, *all new revelations and immediat teachings of the Spirit*, as the Presbyterian Church have done in their assembly at *Westminster*: and indeed all praying by the real movings of the Spirit of Christ, being once denyed, and a Worship without the Spirit being set up, it is a meer circumstance, whether it be in a set forme of words, yea or nay; onely that which is for a set forme of words and a stinted *Liturgy* (the Spirit being once excluded by both partys) seemeth to be less unfull, and also less scandalous, for he that prayeth by his *set forme*, is out of all hazard to use words of non-sense and blasphemy, providing the set forme contain nothing but sound words: whereas he, that prayeth onely out of his imagination, (for out of what else can he pray, seing he doth not so much as pretend to receive his words from the Spirit?) is really in this hazard. And it is wel known, how oft some have

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really spok non-sense and blasphemy, who had no better guid, then their own *roving imagination*, when they said their prayers; and many times the people, in stead of being moved to seriousness by such prayers, were moved to laugh at the ignorance and folly of such Speakers: and certainly of two evils it is the lesser, to have a Liturgy or stunted forme, then to suffer such abuses, as have been committed by some both Presbyterian and Episcopal Preachers in their Pulpits, in their Prayers.

And indeed there are two Questions I could never get resolved by any Presbyterian. 1. Why their Preachers study their Sermons before hand, lest they should speak non-sense to the People, and yet study not their Prayers before hand, but bring them forth *ex-tempore*? 2. Why they think Lawfull to sing by a book, and yet think it unlawful to pray by a book? And these two questions I leave with this Author of the *Postscript* to answer, and shall proceed to take notice of his other impertinencys, wherein I intend to be more brief, having no arguments to answer, and the Author having brought none against us, nor indeed any Testimonys to prove the Quakers guilty of any such thing as he accuseth them of, but spendeth most of all his paper, in most horrible, bitter revilings, and false accusations, Some of which I shall here insert,

give the Reader a trial of the bitterness of this mans spirit, and that he has not the least true ground for any such revillings, in the next place I intend to shew.

8. Let us then stand still a little, and heare his railings, and railing revillings and uncharitable speeches he foameth out against us, even as a troubled Sea casteth out foam and dirt: ----- this abyss of all abominations, desperat Quakerism, root of bitterness, this ditch and deep pit, pernicious ways, Soul-murdering delusions, spreading contagion, equally loathsome and hateful to their Soules with hell; Sathans slime, vomit of hell, pure Devilism, the dung of all these desperat, soul-destroying heresies, videlicet of Popery, Arminianism, Erastianism, Socinianism, Arianism, Pelagianism, Familism, Antinomianism, Heathenism, and Atheism; Satan having a speciall power and influence over and upon the body and spirits of not a few of that monstrous brood, dung of hell dished up with a piece of the black Art, peculiar to that Tribe, the very stink of hell, which cometh forth at their impure and polluted mouths in blasphemys against God, his Christ, his spirit, his Word, his precious and pure Ordinances, the purchase of the blood of Christ, and the means of fellowship with the Father, and with his Son Jesus Christ: most odious vermin, and black locusts, that ever crawled out of the infernal lake, or croaked up-

On the face of the Earth, blasphemous belchings, as the very sibilation of the Old Serpent. What name or notion can be faim upon, or found fit to unfold the nature of that doctrine, comprehensive of all these doctrines of Devils: whereby the Gospel hath been from the beginning opposed through Satans black art and utmost malice, as if this one shape and size of enemy to the Gospel, were gathered together and cemented all the severall partyes, that ever Abaddon and Apollyon commanded in his severall expeditions against the Prince Michaël.

And thus Reader I have set before thee, some part of this Presbyterian mans Rhetorick, for trial, and if thou hast the least measure of true discerning, so that thy ear can try words, as the mouth tasteth meat, it will be easy for thee to judge whence such bitter and unchristian revilings proceed, and what spirit hath taught him to utter so many gross lyes and slaunders against an innocent People, and none can expect that I will be at the pains to refute such stuff, it containing nothing of argument nor proof, that we are guilty of such things, but onely bare affirmations.

9. And though in former times, the Presbyterian Teachers had such great esteeme (through the great blindness, that was over the Nation) in the minds of most people; that their bare sayings were like Divine Oracles, yet the times are now

a great measure changed, that what they say will not be believed so easily; nay will not at all be believed by thousands, unless they bring good and sufficient proof for the truth of what they say: for there is an eye opening in many in this Nation, that is seeing clearly, how these deceitfull men had too great power over them, to impose upon their faith: and they are now resolved not to be so abused by them, as formerly: and therefore I am perswaded, such bare affirmations without the least shaddow of a proof, will have weight with none, but such as yet give up themselves blindly and implicitly to be led by these blind guides, and for such there is no remedy, untill it please the Lord to open their eyes, which is my earnest desire.

SECTION VI.

1. *The Scriptures no warrant for peopls refusing converse with the People, called Quakers.*
2. *They bring no doctrin contrary to the Scriptures.*
3. *The Author and his Brethren guilty of horrid injustice against them, in condemning them, whom they neither know, nor their principls.*
4. *Many of them with a blind and mad zeal refuse all means of Information.*
5. *The Presbyterian Teachers in labouring to perswad people, not to converse with us, nor read our books, practise that usuall policy*

of the Popish Church, that forbids to read Protestants books, or converse with them. 6. Many are the more moved to read them, and seek occasion of their converse. 7. Finding them grossly and falsely accused. 8. John Livingston his unchristian carriage to some of their profession at Rotterdam. 9. The people called Quakers, not Heretics, nor their principles heretical, but truly Christian and Apostolick. 10. Presbyterians in great confusion and contradiction in comparing some of themselves to the greatest Prophets, and yet denying Immediat Revelation and Spirit of Prophecy. 11. A cowardly Spirit in many of the Presbyterian Teachers. A question put to the Author of the Postscript.

Pag 5. ad finem. And here by the way, let me set before thee, the practice of that Great man of GOD [Master John Livingston] (of whom without vanity, or being judged to hold mens persons in admiration for advantage, I fear not to say, that in the day he was taken up from us, I knew not so great an Ambassadour for Christ left behind upon the Earth. O to see some, on whom the Elijah's mantle is fallen!) as a fit pattern for thy imitation, &c.

1. Answer: The Author of the Postscript hath been giving some persuasions, why People should

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should deny all converse with the People, called *Quakers*, from the examples of the Apostles, *Paul* and *John*, and lastly from the example of *Master John Livingstone*, as he calls him. (behold the Presbyterians pride, that will honour one another with the title of *Master*, whereas when they speake of the *Apostles*, they give them no such titles, but bare *John*, *Paul*, *Peter*. But to say *John Livingstone*, and *Samuel Rutherford*, withholding the proud title of *Master*, which Christ did expressly forbid, doth greatly offend Presbyterian ears.) But first I must tell the Author of the Postscript: As to the examples of *Paul* and *John*, the case doth no ways meet, for the people called *Quakers* are of the same spirit, and hold the same principles, and have the same life and conversation, which the Christians had, whom *Paul* and *John* loved, and were kindly affected unto, even as parents unto children.

They are neither like seducing *Elymas* (a title more agreeable to this Author) nor like *Hymenæus* and *Alexander*, whom *Paul* delivered unto Satan: nor have they the least affinity with such, as *John* forbade the Disciples to receive into their house, or give them a friendly salutation, for such were they, who brought another doctrine unto them, then *John* preached. See 2 Ep: *Ioh*: ver: 10.

2. Whereas the *Quakers* bring no other Doctrine, but the very same doctrine of Christ, which

Christ himself, and both John and all the Apostles preached. And this, upon trial, we are assured by the Grace of God, that we can make good against this Author and all his Brethren; as likewise that we can prove that he and his Brethren are the men, that bring a contrary doctrine. For whereas Christ preached himself to be *the Light of the world*, and John preached him to be that *true Light, that lighteneth every man, that cometh into the world, that all through him might believe*. And the Apostle John said, *This is the message, that we have heard of him, that God is Light, and in him is no darkness at all. If we walk in the Light, as he is in the Light, we have fellowship one with another, &c.* The Presbyterian Teachers can not endure to hear the same doctrine preached by the Quakers, and they are ready to gnash with their very teeth at us, when we preach *GOD* to be the *LIGHT*, and *CHRIST* to be that *TRUE LIGHT*, that *inlighteneth EVERY Man, that cometh into the World*. And both Christ and the Apostles preached *God and Christ in men*, as well as Christ his coming in the flesh, or *God made manifest in flesh*, in that prepared body, which was crucified at *Jerusalem*, and afterwards raised up again; and glorified. And this same doctrine the Quakers preach, whereas the Presbyterians are not for Christ his being in a true and real sense no not in the very Saints.

3. Surely this *Author* and his *brethren* have committed an *horrid injustice* against the people called, *Quakers*, in condemning them, whom neither he nor his brethren do know, nor what principles they hold, whereas they believe lyeing reports, that malicious men have invented against that people, and there is a mind in them, that is too ready to give ear to such lyes, and foment yea augment them.

4. And yet I have really such charity to this man and many of his brethren, that it is through ignorance that they thus condemn us, and speake evil of us, and therefor is their sin the more pardonable, were it not that with a *blind and mad zeal*, they *refuse all means of information*, whereby to be instructed, either what we are, or what principles we hold, otherwise it were impossible they could be so ignorant concerning us, as really they are; for thousands in this land know that we are not guilty of these horrid things, which this man layeth to our charge.

5. And certainly this is a great sin in them, and near bordering with that *sin that shall never be forgiven*, that they refuse to be informed of us, and are willingly ignorant themselves, and seek by all means to keep people in ignorance concerning us, that they may not converse with us, nor read our books, an usuall policy of the *Papish Anti-Christian Church*, who cry out against all dissenters from them,

them, as damnable Hereticks, not to be conversed with, nor their books to be read, upon pain of the Popes curse, and surely those groundless threats of these Presbyterian priests, have as small weight with ingenuous people, and their curses or excommunications we value as little, as the *Popes*; being both from one Spirit, and we know the more they curse, the Lord will the more bless us, as we are faithfull in our Testimony to him.

6. And it is observable, that the more these men dissuade people from reading our books, and conversing with us, many have been the more moved to read them, and seek occasion of our converse, who upon an impartial search, have found, that we have been most grossly abused, and belied by these men.

7. Which hath raised in them a love to us, and an indignation against those mens deceit, who did so injuriously and basely traduce us, and thus also by degrees, their understandings have been opened, and their hearts inclined by the Lord to joyne with us in the same Testimony.

8. Now as concerning *John Livingstone*, whose exemple this *Author* commendeth to be imitated, who, when a certain person of that Profession, being his former acquaintance, came in love to visit him, and also to give him true information concerning that people, if ther had been place in him to receive

it, did in a most rude, and Unchristian way, refuse him access into his house, yet having nothing justly wherewith to charge him, and when he inquired of him, what was the reason of his carrying so towards him, he told him, that he had joyned with a people, that held blasphemous principles; and when he again inquired, what these blasphemous principles were, he would not give an instance in one particular; but found fault with him for speaking the plain Scripture language of *Ther* and *Thou*, which Christ and the Apostles used to one person; and of this rencounter B. F. a merchant in Rotterdam, and I my self were both eye and ear-witnesses, then present in company with the said person, and it is a certain truth, that this was the first time that John Livingston spake with the said person, after he was of that profession, and yet he rejected him, plain contrary to the *Apostle*, (upon supposition that he had been an heretick, as he was not) *an heretick, after the first and second admonition reject*. And wherein also he dealt contrary to many of his own brethren, who have judged it their duty to speake with such, and conferre with us, and the *Apostle* willed that in meekness we should instruct them, that oppose themselves, if peradventure God may give them repentance.

9. But our great defence is, that we are not *Hereticks*, nor our principles *hereticall*, but truly *Christian*

bian and *Apostolick*, and it is the height of injustice to condemn us, before we get a fair hearing and opportunity, as often as need is, to clear our selves, which neither this *Author*, nor *I. L.* have ever given us. And therefor I leave it with all sober people to consider whether this practice of *I. L.* doth not more resemble the *Pope*, who forbids to converse with *Protestants*, or read their bookes, as being in his sense damnable Hereticks, then either *Paul* or *Iohn*, or *Christ* who often reasoned with the *Scribes* and *Pharisees* his greatest enemies, and *Paul* disputed with the *Jewes*, and *Greek Philosophers*, that opposed themselves to the truth, and bid reject none, but such as were self-condemned, which neither this *Author* nor *I. L.* could justly say of any, called *Quaker*.

10. And here again, I cannot cease to wonder how this *Author* cryeth up *Iohn Livingston*, and giveth him no less tittle, then if he were another *Elijah*, while he falleth out into such an exclamation, *O (saith he) to see some, on whom this Elijahs mantle is falln, &c.* Which words plainly import, that *I. L.* was a *Prophet* and had the same Spirit of Prophecy, that *Elijah* had, which is enough to make a mans teeth to water, to perceive their pride and insolency on the one hand, and there confusion and self-contradiction on the other, while they plainly teach, as I have already observed, that the Spirit of Prophecy

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liberty and immediat revelation, and teachings of the Spirit are generally ceased, since the Apostles dayes; as for *I. L.* himself, whatever he was in former times, sure I am, in his latter dayes he was much in the dark, otherwise he could not have so mistaken and misjudged us, as he hath done, if his habitation had been in the *Light*, he would have seen and known better what wee had been. But to passe this, it doth not a little discover him to have been but a weak and cowardly man, that at the meer will and command of men, went over sea and subscribed his sentence of banishment with his own hand, as others likewise did, which the *Author* of *Ius Populi* doth plainly acknowledge. I challenge the *Author* of the *Postscript* to shew me, where any of the true Prophets of God, or Ambassadors of Christ did such a thing, surely this was no Propheticall act, but rather a renouncing of all true obedience unto God, not only to desert his flock, but promise never to return to them, nor to his native countrey on paine of death, without leave of men. Now put the case that God had commanded him by *immediat revelation*, or given him an *immediat message* to return, as he had wont to give *immediat messages* to *Elijah*, did he not here bind himself up not to goe, or else to make himself a transgressor, guilty of death by his own hand-writting? And if it be said, there are no such *immediat messages* to be expected

pected in our dayes; then for shame let them forbear comparing him to *Elijah*, or telling us of *I. L.* his mantle.

11. Surely it appears to me, his mantle was a cowardly Spirit, which hath fallen upon many of them; that they are runn away from their flocks, for they were not sent prisoners over sea, but went away to shun greater sufferings, and *I. L.* in his letter, to his parishioners a little before his death, is so ingenuons as to confess, he failed in his duty in not bearing a faithfull Testimony before them who sentenced him, and yet I find not that he ever mended this fault, although he lived many years afterwards; however he is now before his Judge, and far be it from me, to conclud he has not found mercy with God; nor should I have meddled with him, if the great injustice of the *Author* of the *Postscript* had not constrained me, and put me on a necessity so to doe.

But what if the *Author* of the *Postscript* knew not so great an Ambassadour left behind upon Earth? Surely there are many greater and more true Ambassadours then ever he knew, and how did he know that he was a true Ambassadour, I suppose he will not deny his words to imply that *I. L.* was a very holy man.

12. Now I ask him how doth he know this, what is his rule in this case? Not the Scripture; for it tell

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th nothing of such a man, and as for the marks
 of true holiness, how doth he know that they were
 really applicable to him, seeing an hypocrite can goe
 the length of all outwards, and he can not know
 the inwards of a man without immediat revelation,
 and downing the Spirit to be the rule contrary to the
 Confession of faith, and Catechism that say. *The
 Scripture is the onely rule, and immediat revelation
 confessed.*

SECTION VII.

1. *An Account of all the particulars, upon which the
 Author of the Postscript layeth the whole stress of
 his accusations against us, being eight in number.*
2. *The first accusation false.* 3. *We own Christ
 to be true and perfect God, and true and perfect man.*
4. *His God-head is not his man-head, yet the man
 Christ, is God, by reason of the most wonderfull union
 betwixt the two Natures.* 5. *The Christian
 Quakers free of the errors of Socinians, Manichees,
 Apollinarians, Nestorians, and other Hereticks
 concerning Christ.* 6. *The second accusation is
 more quibb about the invented words of mans
 wisdom, but the truth of the mystery is owned by
 the Quakers.* 7. *Father, Word, (or Sonne) and Holy
 Ghost, are three, otherwayes then in mere union;
 operation, or manifestation towards us onely, but not
 three*

three substances. 8. Divers judged pious and learned men of the Ancients denyed and disputed against 3 hypostases, and 3 persons, as Jerom and Augustin. 9. The third accusation a quible, and false upon the matter. 10. Christ is a singular man. 11. Whatever excellency other men have, the heavenly Man Christ Iesus hath the same, and more also. 12. The man Christ Iesus hath a substantiall dignity, and excellency above all men in his manhood Nature. 13. The Christian Quakers, esteeme more highly of the man-hood of Christ Iesus, then either Presbyterians or Papists.

PAg. 9. to wards the beginning. And yet every Article of this, that they may for ever destroy the foundations of salvation, is by them opposed and subverted; They putting a false Christ in stead of the true Iesus the Son of David, our only saviour, denying Christ to be the second person of the Trinity; denying Christ to be a singular person, denying Iesus the Son of Mary, to be the alone true Christ, but affirming Christ to be a common sort of thing, to be found in every man as it was in the Son of Mary, even the common Light to be found in the mind of every man in the world, affirming Iesus, the true Christ, the Son of Mary, to be onely an ordinary vessell, which containeth this Light, as the Spirit of every other holy man doth; and so not onely pulling down our exalted

Prince from his throne of glory but putting their false Prophets in his place cloathing them with the glory of his proper titles, as being Christ, as well as he, because containing the same Light with his?

1. Answer. Because the Author of the Postscript layeth the whole stress of all his accusations, upon what he doth here lay down, as the principles of the people, called *Quakers*, and for which (as supposing all these to be truly alledged, which yet are extremely false,) he goeth on at an high rate in divers whole pages, both before and after these words of his already mentioned, alledging that we deny all the Articles of the Christian faith, strike at name & thing of Christian religion, thus robing us of the whole Gospel, and turning us over into pure *Heathenism*, shuts us out eternally from all access unto God; and makes our salvation for ever simply impossible.

Therefore I have found it fit to sett down, word by word; these his particular charges, which are the alone foundation of his whole discourse. And although it may suffice to any sober man, simply to deny these charges as applicable to us, who are called *Quakers*, and to inform the ignorant, that they are a meere bundle of lyes and falsehoods upon the matter; and that this is enough to overturn the foundation of his discourse, and consequently the discourse itself, that is built on it; seeing he doth not
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bring the least proof for what he alledgeth against us, from the words or writings of any of that people, but meer blind suppositions and false consequences, which doe no wayes follow from our principles, yet for the further satisfaction of the sober inquirer, intend God willing, and assisting me by his grace, to goe through every one of these particulars, and in the simplicity and nakedness of truth, to give a faithfull accompt and declaration of our faith, touching every particular, which are eight in number. *The first whereof is, that we put a false Christ in stead of the true Iesus, the Sone of David, our onely saviour.*

1. This is a false accusation, for we acknowledge no other Christ, but the one onely and true Christ Iesus, the Sone of David, our onely saviour.

2. And that the soundnes and truth of our faith may appear, in this particular, let the reader know that we do most faithfully believe and acknowledge Iesus Christ to be true and perfect God, and true and perfect man.

3. And that the nature and substance of his Godhead is not the nature and substance of his Manhood, his Manhood is not his God-head, nor his God-head his Manhood yet the Man Christ God, by reason of that most wonderfull union betwixt the two natures: so that, as the soule and body of a man, are but one man, by reason of the

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union, that is betwixt them, although the soule be not the body, nor the body the soule: in like manner, but in a more wonderfull sort, the *God-head* and *Man-hood* of Christ are but *one* Christ without any confusion or transmutation of the *God-head* into the *Man-hood*, or of the *Man-hood* into the *God-head*. And the *God-head* of Christ is not any inferiour divinity, or deity, but the very same *God-head* of the Father; so that Christ, as *God*, is equall with the Father, and one and the same *God* with him, of one nature and substance. Again the *Man-hood* of Christ is a true and perfect *Man-hood*, so that Christ as man hath a true and real soule distinct from the *God-head*, yet forever united with the same, in a most immediat and wonderfull manner of which union, no other soul or Spirit of men, or angels, ever were, or shall be partakers. As also he hath a true and reall body, so that whatever perfection, the *Man-hood* of any other man hath, the *Man* Christ hath the same, and that much greater and more excellent, as may be afterwards shown.

§. And thus the soundnes and truth of our faith may appear, concerning the Lord Jesus Christ our alone saviour where wee agree with all that are sound in the faith, against the *Socinians* who deny the true *God-head* of Christ, and who also deny that Christ was before Mary: whereas we believe that Christ was, and is, before all, the *First and the Last*.

As also against them who deny the true and real man-hood of Christ some denying him to have a true and real body of the *Virgin Mary*, but onely fantastickall, as is said of the *Manichees*: others denying him to have a true & reall soule, affirming that the naked God-head tooke flesh and suffered in that flesh, which is said to be the heresy of *Apollinarism*: as also against them, who affirme upon the matter, that there are two *Christs*, and two *Sons of God*, as if the eternall *Word* or *Logos* were the one Christ and Son of God, and the man *Iesus*, borne of the *Virgin Mary*, the other Christ and Son of God, which is said to be the heresy of *Nestorius*; whereas the eternall *Word* and Man *Iesus*, are not two Christs, nor two Sons of God, but one and the same; subsisting in two natures, as the soule and body are one man, according to what is already said, which example of soule and body, the *Ancients* have much used to explaine this great *Mystery*, as also they have used another, to wit, of a *red hot iron*, the *fire* in the *iron* answering to the God-head or eternall *Word*, and the *iron* it self *burning* and *shining* by the vertue and power of the *fire* in it answering to the Man-hood of Christ, both which examples I judge to be useful and pertinent, yet falling exceeding short of the *Mystery* it self, which is so great that is passe the understanding of men and Angels.

The second particular is, that we deny Christ to be the second person of the *Trinity*.

6. This is a meer quible about the invented words of mans wisdom, which we deny, albeit the truth of the thing it self we deny not, but faithfully believe, to wit, that Christ as God, is the second of the *Three*, that bear record in heaven, which three are, the *Father*, the *Word*, and the *Spirit*, and these three are *One*, as *John* declared, and we believe that these three, that bear record in heaven, are not three distinct natures and substances, but *the one in nature and substance*: not *three Gods*, but *One, onely God*: not having *three understandings*, *three wills*, or *three powers*, but one only understanding, one only will, and one only power.

7. Yet they are three, otherwise then in meer name, operation, or manifestation towards us onely, being distinct in their relative modes or proprietys, so that the *Father* is not the *Word*, nor is the *Word* or *Son* the *Father* [although he be our *Father*] nor is the *Spirit* that proceeds from the *Father* and the *Son*, either the *Father*, or the *Son*, the *Father* is *uncreated and unbegotten*, the *Son* or *Word* from everlasting is *uncreated* and yet *begotten* of the *Father*, the *Spirit* is neither created nor begotten, but proceedeth from the *Father* and the *Son*, from everlasting, the *Father* did not become flesh, nor was born, and crucified and rose, but the *Son* or *Word*, & yet the *Father* is in the *Son* & the *Son* in the

Father, & the Spirit that proceedeth from them, is & was in them and with them from everlasting, and is unto everlasting, and whatever the Father doth, the Word and Spirit do the same, being one, as in nature, so in operation. This Father doth all things by the Word, and the Father and the word doe all things by the Spirit, and yet as they are distinct in the manner, or modes of being, so also in the manner or modes of operation. As the Father is first in the manner of his being so is he first in the manner of operation, as the Son is second in the manner of his being, so is he second in the manner of operation, and as the Spirit is third in the manner of his being, so is he third in the manner of operation. Yet this priority is not a *priority of time*, but of *order*, for they were three before time, even from everlasting, and they all cooperat and work together. And thus it may appear, that we are sound in the faith, as touching this great mystery, and that we differ not in the matter, or thing it self, but onely as to the manner of expression, which they themselves grant, is not by words divinely inspired, as namely a *Trinity of persons*, or *three distinct persons*. Christ and the Apostles, who declared of this mystery, expressed it not in these termes, of *three distinct persons*, nor are these words recorded in Scriptures, therefore we are not bound to expresse our faith in these unscripturall termes, which the
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holy Ghost hath not taught, nor indeed is there any need of those termes, three distinct persons, but rather they darken then explain the mystery, which have occasioned, not onely some of the vulgar, but even some of them, called the learned, to erre grossely in their conceptions about the mystery itself, as if the Father, the Word, and the Spirit, were really three distinct substances, each having a distinct *understanding*, *will* and *power*, and as if the word or Son were inferiour in nature to the Father, and the Father greater then the Son, as *Origen* is thought by some to have taught, and as some do now teach, and such although they affirme, that the Word and the Spirit are distinct substances from the Father, and that the Father is greater then they, yet they do not acknowledg, that the Word and Spirit are created, or that they have their being from the Father, by way of creation, but only by way of emanation, and they affirme, that the Father is onely the most high God, and the Word and Spirit inferiour unto him, as being God onely by participation from, and union with the Father, and thus they think to defend themselves, as not being guilty of the *Arian* heresy, whereas it was a branch of the *Arian* heresy, to say, *that the Son or Word was not equal unto the Father.*

But whither or not they be guilty of the *Arian* heresy, sure I am they are in an error occasioned

in great part, by these unsound and unscriptural terms of *three Persons* in the *Trinity*, for *persons* signify *substances*, and not the *modes* or *properties* of one Substance.

8. And it is wel known, that these words of *Three Persons*, and 3 *Hypostases* have made great contention in former times, and divers, judged to be pious and learned men, have denyed them, and disputed against them, as namely *Ierome* against *three hypostases*, and *Augustin* disputeth solidely, *lib. 5. & 7. de Trinitate*, that the words [*Three Persons*] are not properly applicable to the *Mystery* itself; although he doth not know, what other names to give them: and surely it is too great presumption and curiosity in any men, to dive further into this mystery, then what God hath pleased to reveal, or to give names unto it, which the Lord hath not given. And yet it is more presumption, and smelleth rankly of a persecuting spirit, to impose upon others these words, which the Spirit of God hath not taught, nor left upon record in the Scripture; and yet, becaus we do not own these words of mans wisdom and spirit, to cry out against us, as blasphemers, and as denying the true Christ: whereas we believe in, and do own the true Christ, according both to his God-head and Man-hood, more according to the Truth, and Testimony of the Scripture, then our accusers do, as I hope in its due place to shew.

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The *Third Particular*, whereof he accuseth us; is, that we deny *Christ to be a singular Person*.

9. But this is another quible, like unto the former; for I ask him, What doth he mean by the word [*Person*] whether the *God-head*, or both united? If he place the *personality* upon the *Godhead*, it resolveth into the second particular already cleared; but the *Word*, or *Godhead* of Christ is not properly a *person*, but an *invisible Power and Life*: if he place it upon the *Manhood* as united with the *Godhead*, this is contrary to their own doctrine, who teach, that *the Word did assume the nature of Man, but not the person, otherwise he would be two persons*, and thus they distinguish the *personality* from the *nature of man*: but this is a most foolish, and groundless distinction, that they have borrowed from the Popish School-men. The Scripture telleth us nothing of this nicity, yet we do acknowledge the person of Christ.

10. And if by *Person* they understand his *manhood*, or *the man Christ Jesus*, we believe that Christ is man, and a *singular man*, that is to say, *he is not two, or many men, but one onely man*: as also he is singular for the excellency of his nature, even as Man.

11. So that, whatever excellency any other man hath in his nature, Christ hath the same, and also far greater, and more excellent in his, who

is the heavenly Man, or Lord from heaven, the second Adam, that is a quickening Spirit, whereas other men, in comparison of him, yea Adam the first Man, is but of the Earth, Earthly. So that, as farr as the most high heavens do excell the base and low Earth, so farr doth Christ even as Man, excell all other men, and that not onely in accidents, as the Popish school-men, and the Presbyterian Teachers, following them, do teach: but in nature and Substance. And therefore, as the Heavens do influence the Earth, and make it fruitfull, by the virtue, that proceedeth therefrom, so the heavenly Man Christ Iesus doth influence all other men, by his Light and Life, that they may be fruitfull in holiness, and righteousnes: and who remaine unfruitfull, it is not for want of the Life and Spirit of the Heavenly Man, as not influencing them, but because that by unbelieve they harden their hearts against his Heavenly breathings and influences. And this distinction betwixt the very nature of the Soul and Spirit of Christ as man, and that of the soules of all other men, is clearly held forth by Paul, according to the wisdom given him of God, that whereas the Soul of any other, as namely the Soul of Adam, was made a living Soul, the second Adam is a quickening Spirit, who quickens both the Soules and bodies of other men, who in faith receive his quickening life and Spirit: and whatever virtue the Soules of any other
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holy men have to quicken others, they have it not of themselves, nor yet immediatly of God the Father, but they derive it from the heavenly man, or second Adam Christ Jesus, who hath it immediatly of the Father, who is the *Mediator between God and Man, even the Man Christ Iesus.*

12. And this doth manifestly hold forth a substantial dignity and excellency in the nature of the Man Christ Jesus, even as a man, above the nature of all other men and Angels, which the Papists and Presbyterian Teachers do both deny.

13. And thus it may appear, how much more we do esteeme of the *Manhood* of Christ Iesus, then either *Papists* or *Presbyterians*.

SECTION VII.

1. The fourth accusation is false, for we own no other Iesus Christ, but him who was born of the Virgin Mary. 2. He was the true Christ of God before. 3. That the man Christ Iesus was from the beginning. 4. Some Scriptures brought and opened to prove this, as Eph: 3: 9. Joh: 6: 38. 1 Cor: 15: 47, 48. Joh: 3: 13. Eph: 4: 9. 1 Cor: 10: 3, 4. the same proved from 1 Tim: 2: 5. and 1 Cor: 11: 3. 5. Christ was anointed from the beginning, Prov: 8: 23. Psal: 2: 6. 6. The Man Christ before Abraham and John the

the Baptist. 7. Some more Scripturs opened, as Psal. 110: 34. Amos 2: 13. Heb. 6: 6. Rev. 11: 18. And some more Scripturs opened out of the Old Testament, to prove that the Man Christ was from the beginning, as Gen. 32: 24. Gen. 19: 24. 8. That the outward flesh and blood is not properly the Man, but the Soul or inward man. 9. More Scripturs opened out of the Old Testament, as Ezek. 1: 26, 27. Dan. 7: 9. 10. Christ his Soul and heavenly flesh and blood from the beginning. 11. The Soul, Life, or Spirit of the Heavenly Man doth as far extend as his heavenly flesh and blood, even to all the Saints. 12. Though they have not the center or root of his Soul and Life in them, but onely a measure, ray or emanation of it. 13. The Scripture no where saith that Christ did take his Soul, but onely his outward flesh of the Virgin, and so according to the flesh he was onely the Son of Mary, David and Abraham by virtue of his outward conception and birth.

The fourth Particular, whereof he accuseth us, is, that we deny *Iesus the Son of Mary*, to be the alone true Christ.

1. This is a false accusation; We own no other *Iesus Christ*, but him, that was born of the *Virgin Mary*, who, as concerning the flesh is the *Son of Mary*, and the *Son of David*, and the *Seed of Abraham*.

2. And

2. And yet he was the true Christ of God, before he took flesh, and before he was the Son of Mary, or David, or of Abraham: for his being born of the Virgin Mary made him not to be Christ, as if he had not been Christ before, But he was Christ before, even from the beginning, as I shall prove clearly out of Scripture, *Eph. 3: 9.* it is said expressly, that *God created all things by Iesus Christ.* Now if all things were created by Jesus Christ, then Jesus Christ was before all things; for *the cause is always before the effect*, at least in order of nature. But to this they object, that by *Iesus Christ* is meant the *Word onely* in this place, whereas the *Word onely* is not properly *the Christ*, but the *Word* as cloathed with the Manhood, or the *Man* as united with the *Word.* And so I answer, that the *Word onely* is not properly *the Christ* without the Manhood; but it is the *Word* made *Flesh*, or made *Man*, And therefore seeing the Apostle by the Spirit of God hath declared that all things were created by Jesus Christ, and that Jesus Christ signifieth properly *the Word made Flesh*, or made *Man*, it is clear, that according unto the Apostle, the *Word* was made *flesh* or *Man*, even from the beginning.

3. And this will yet more appear, by comparing this place with other places of Scripture, as *Ioh. 6: 38.* *For I came down from heaven, not to do mine own will, but the will of him that sent me.* Now Christ

Christ spake this, not simply as the Word or as God, but as Man; for as God he had no will of his own distinct from the will of the Father, for the Father and the Word have but one only will: whereas the Man, or Manhood of Christ hath indeed a distinct will, which yet is always in union with the will of the Father. And seeing Christ spake this as Man, it is clear from his own words, that as Man, he came down from heaven, and was Man before he descended to take part of our flesh in the *Virgins* womb, and therefore Paul calleth him *the Second Adam*, *the Lord from heaven*, and that *heavenly Man* 1 Cor. 15: 47, 48. Also it is clear, that Christ himself speaketh in the 6 of *John* of his flesh and blood; that did come down from heaven, whereof men must eat and drink, to the end that they may live by Christ *John* 6: 51. *I am that living bread, which came down from heaven, If any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh.* Now many understood not that saying in that day (as many at this day do not understand it) for they thought he had spoken of Earthly flesh and blood; and therefore they were offended, and said, *How can this man give us his flesh and blood to eat?* Whereas Jesus understood it of his heavenly flesh and blood: therefore he said unto them, *Doth this offend you? What if ye shall see the Son of Man ascend up where he was before?*

So

So that Christ was the Son of Man, before he descended, that is to say, true Man; for *Son of man* is a Syriack phrase signifying *man*. Compare with this, *John 3: 13*. *No man ascendeth up to heaven, but he that came down from heaven, the Son of man which is in heaven*; see also *Eph 4: 9, 10*. Now in that he ascended, what is it but that he also descended into the lowest parts of the Earth? He that descended is the same that ascended far above all heavens, that he might fill all things. And this will yet further appear, if we shall consider what *Paul* writes of this mystery, *1 Cor. 10: 3, 4* that the *Fathers* [to wit, the people of *Israel*] (long before Christ came outwardly in the flesh) *did all eat the same spirituall meat, and did all drink the same spirituall drink, for they drank of the Spirituall Rock that followed them, and that Rock was Christ*. Nor can it be said that it must be understood figuratively; to wit, the *Rock* signified Christ; for we read no where in the *Scriptur* of any *Rock* that followed the people in the wilderness as outwardly; that was a figure or type of Christ; but *Christ himself was that Rock that followed them*. And certainly if the *Saints*, before Christ came outwardly in the flesh, had not eat of the flesh of Christ, and drunk of his blood, they could not have had life by him: but they had life by him, and therefore they did eat his flesh and drink his blood. And therefore Christ had flesh and blood,

to wit, heavenly and spirituall, even from the beginning, on which the Saints in all ages did feed, even from the beginning, such as *Adam* and *Eva*, *Abel*, *Enoch*, *Noah*, *Abraham*, &c. And seeing Christ had flesh & blood from the beginning, he was man from the beginning; for as God simply, he can not have flesh and blood, For *God is a Spirit*; therefore it is the flesh and blood of Christ as he is Man or the Son of Man, as Christ said *unless ye eat the flesh of the Son of man*, &c.

4. All which prove effectually that the Man Christ Jesus was from the beginning, and if the man Christ Jesus had not been from the beginning, it would follow that the Church all along from the beginning, had wanted a Mediator and Head, for it is the Man Christ Jesus united with the Godhead of the *Logos*, that is the Mediator betwixt God and man, as Paul declared *1 Tim. 2: 5. and the Head of every man is Christ*, and *the head of Christ is God*. By Christ, Paul in this place *1 Cor. 11: 3.* understandeth the *Man Christ*, which he placeth as a middle between God and men: so that God is the head of Christ as Man, and the Man Christ is the head of every man: But it is most absurd to suppose, that the Church and Saints all along, untill Christ came outwardly in flesh, wanted a Mediator and Intercessor, or that they wanted a head; for even as the naturall body can not live without its head, so nor

can the Church, which is the body of Christ, live without its head, which is the Man Christ Jesus.

5. But let us descend more particularly into particular places of the Old Testament, and we shall see the same truth confirmed abundantly, *Prov.* 8: 23. *I was anoynted from the age, from the beginning*, so the words should be translated, the Hebrew word *nissak* signifyeth *anoynted*, and is so rendered by Buxtorf in his *Lexicon*, and also by the English Bible *Psal.* 2: 6, in the margine, *I have anoynted my King upon my holy hill of Zion*; the Hebrew root is the same in both places, and both places are to be understood of Christ, as is generally confessed.

6. Now Christ signifyeth *Anoynted*, and it is the Man Christ that is Anoynted with the Holy Spirit, and not the Word or *Logos*, which is God himself, for the *Godhead* anoynts not the *Godhead*, but it is the *Godhead* that doth anoynt the *Manhood* of Christ, which *Manhood* hath been Anoynted from the beginning, and therefore the Man Christ hath been from the beginning, who is Gods *Anoynted King*, and the Head of his Church in all Ages, the *First and the Last*, even the *first-born of every creature*, who said to the Jewes, *Before Abraham was I am*: and it was the Man Christ that said this to the Jewes: and of him John the Baptist thus declared, *Iohn* 1: 30. *there cometh after me a man that is preferred unto me, for he was before me, and this*

was the man Christ of whom he spake. Again let us consider *Psal. 110th 1, 3, 4.* *The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemys thy foot stool.* and ver. 3. *from the womb before the morning-star I have begotten thee,* so the Septuagint and Vulgar Latin, which doth little differ from the Hebrew it self in this place. And vers. 4. *Thou art a Priest forever after the order of Melchizedek.* Now that Christ as man is here understood, and not simply the *Logos* or *Word*, I prove, First, becaus here are two Lords, *The Lord said unto my Lord*, the Father speaking unto the Man Christ, for indeed the Man Christ is a distinct Lord from the Father, as he is a distinct Being and Substance, as Man; and as Man he is a Lord and King, who said *All power in Heaven and Earth is given me of my Father*; but the *Word* simply considered is not a distinct Lord from the Father, becaus not a distinct Being or Substance. Secondly, it is the Man Christ that is Gods high Priest, and not the *Word* barely considered, for a *Priest* is one that prayeth unto God for the People, and mediats or interceeds betwixt God and them; but the *Word* barely considered can not doe this, becaus he is not a distinct Substance or Being from the Father; whereas the Man Christ is a distinct Being, although not divided or separated from him: and if he be a *Priest forever*, then from the beginning, and con-

sequently Man from the beginning, according to which the Apostle said *Iesus Christ the same yesterday, to day and forever*. Yesterday, that is, from the beginning; to day, that is, at present; and forever, that is, in all time and ages to come. This is the promised Seed, which God promised to our Parents after the fall, and actually gave unto them, even the Seed of the Woman, that should bruise the head of the Serpent. And therefore though the outward coming of the Man Christ was deferred according to his outward birth in the flesh, for many ages, yet from the beginning this Heavenly Man the promised Seed did inwardly come into the hearts of those that believed in him, and bruised the head of the Serpent, and destroyed him that had the power of death, that is the Devil, the stronger man entering the house, and dispossessing the strong man, and casting him out. And thus Christ is the Lamb that was slain from the foundation of the World, namely in that from the beginning, even as soon as our first Parents fell, the measure of the Life of the Lamb which liveth in our first Parents in the innocent state, came as were to be slain in them by transgression, and to undergo sore and deep sufferings by reason of mens sin, even as the Seed Christ complained by the prophet *Amos 3:13. Behold I am pressed under you as a cart is pressed that is full of sheaves*: this must be understood of the Life of Christ as Man.

for as God he can not suffer, nor be slain; whereas the Life of Christ as man, is capable of suffering, and being crucified as unto us, (although that Life still live in it self unto God) namely, that Seed or measure of it grafted or imprinted in us; according to which the Apostle declareth, that they who fall away from Christ, do crucify again to themselves the Son of God; Heb. 6:6. And Iohn saw that after Christ was outwardly crucified at Ierusalem, he should be again crucified in spiritual Sodom and Egypt, which is the Apostat Church; Rev. 11:8. And thus hath he been crucified by the Wicked, even from the beginning, and hath lived in all Saints, as we before he came in the flesh, as to his outward birth as since. So that as Paul said I live yet not I, but Christ that liveth in me. The same could Abraham as Moses and all the Prophets say, that Christ the Heavenly Man and Second Adam lived in them, as they lived by his living in them, as he said to his Disciples because I live, therefore shall ye live also. But Christ as he is God liveth in all, and is altogether incapable of the least suffering, and although as Man he may and doth suffer, yet in due time his suffering Life will prevail, and be raised up over all its suffering in all men, where it suffers by reason of sin; to the everlasting comfort of them that believe in him, and obey him; but to the everlasting torment of them that do not believe in him, nor give obedience unto him.

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7. But yet more particularly to prove, that *the Man Christ was from the beginning*, see *Gen. 32: 24.* Now when *Jacob was left alone*, there wrestled a man with him unto the breaking of the day: and that this was Christ, is clear from *Hosea. 12: 4.* For it was such a man, as was also the *L O R D G O D* of Hosts, to whom he prayed and made supplication; whom *Hosea* calleth also the *Angel.* See also *Gen. 18.* where the Man Christ appeared unto *Abraham* with two Angels, that are called *men*, ver. 2. (for Angels are a sort of Heavenly Men) and one of these three men *Abraham* prayed unto, and therefore it was the Man Christ, who after he had talked with *Abraham* ascended, and did afterwards destroy *Sodom* and *Gomorrhah* with fire and brimston. And *Gen. 19: 24.* it is said *The Lord rained from the Lord fire and brimston:* therefore this was no other man, or Angel, but the Heavenly Man Christ *Jesus*, who at divers times appeared unto the Fathers in the true forme of a Man, yea even unto *King Nebuchadnezar* together with the three children in the fiery furnace; and although it is commonly supposed, that it was onely God that appeared thus, in a fantastical forme and shape of a man, and not that it was really the Man Christ *Jesus*: yet this is by no means to be granted, otherwise we should give away the cause to the *Manichees*, and such who affirm that *Christ was never a real and true Adam,*

even when born of the Virgin Mary and crucified on the cross, but onely that it was a phantasmie or phantastical appearance of man. For indeed, seing he is called as really Man, before his outward birth in the flesh, as afterwards, we have as good cause to believe him to be true and real Man, before his outward birth in the flesh, as after.

8. For it is not the outward flesh and blood that is the Man (otherwise the Saints that have put off the outward body, should cease to be men, and Christ should have ceased to be Man, betwixt his death and his resurrection) but it is the Soul or inward Man that dwelleth in the outward flesh or body that is the Man most properly, such as Christ was even from the beginning.

9. And this was the Man, even Christ, whom Ezekiel saw in his vision upon the throne above the firmament, Ezek. 1: 26, 27. and whom Daniel saw, Dan. 7: 9. and this was long before his outward birth in the flesh, and was as real a vision of the Man Christ Jesus, as that which John had, Rev. 1: from ver. 13 to 19. And this same Man the Lord Jesus Christ Isaiah did see, Isa. 6. sitting upon his heavenly Throne, so that his trains or skirts filled the Temple. The same also appeared unto Adam, Gen. 3: 8, 9, 10. nor will it prove that he whom Ezekiel saw; was not the real Man Christ Jesus, because it is said that he saw *as the similitude of a man*,
for

for even when Christ came outwardly in the flesh, he is said to be found *in fashion or likeness as a Man*, and yet he was a true Man, and did truly and really partake of our flesh and blood by his outward birth.

10. Yet before this, even from the beginning, he was the heavenly Man, and had his Soul and Heavenly flesh and blood, by which he reached unto the Saints in all ages, and did refresh and feed them unto eternall Life. And forasmuch as he gave them of his flesh and blood from heaven, he also gave them of his Life or Spirit, as he is *the Heavenly Man, or Second Adam*.

11. For the Life or Spirit of the Second Adam doth extend, as farr, as his heavenly flesh and blood, And thus the *Word was made Flesh even from the beginning, and dwells in us*, as in all Ages; and they beheld his glory, as the glory of the onely-Begotten of the Father, full of Grace and Truth, yet he dwelleth not onely in the Saints, but also without them, in himself, and did so from the beginning.

12. For the Saints can not contain Christ, even as Man; they onely partake of some measure or ray, or emanation of him, they have not the Center or spring of his Soul and Life in them, but onely an emanation or stream of it: the Center and Spring it self was for most part in heaven, untill it descended and cloathed it self with the likeness of our *lowly flesh in the Virgins womb*.

13. And therefore let all the Scriptures be searched, and it shall not be found that Christ became Man and tooke to himself the Soul of Man, at his conception in the womb of the Virgin Mary; but onely that he *took flesh, and was the Son of Mary, David and Abraham according to the flesh*: but according to his Heavenly Nature, even as man, he was the Son of God, and was the Father and Lord of all the Faithfull in all Ages, therefore David in spirit called him *L O R D*, whose Name is *Wonderfull Counsellor, the Mighty God, the Everlasting Father, and Prince of Peace.*

S E C T I O N. IX.

1. That Christ is in every man, yea in every Creature in a true sense proved from Scripture.
2. That it derogats no more from the honour of Christ then from the honour of God the Father that he is in all things.
3. Christ in the saints, proved from Scripture.
4. Yea in all men, even the wicked, proved from Scripture.
5. The God-head properly doth not suffer in men but the soule or life of Iesus Christ the heavenly man.
6. More Scripture to prove that Christ suffers in the wicked as Heb. 6. 6. Rev. 11. 8.
7. Paul preached Christ in the Corinthians and Galatians when unbelievers proved from 1 Cor. 2. 2. Gal. 1. 3. Eph.

Eph. 3. 8. 1 Tim. 3. 16. 8. If Christ be in the Saints he must be in all men, proved from a most convincing reason, that otherwayes he would be divided from himself and in discontinued places. 9. Christ is otherwayes in all men then in the other inferior creatures in regard of his operations. 10. And otherwise in the Saints, then in other men, not only in regard of operation but also in regard of union and communion. 11. How Christ is, and yet is not, in unbelievers in different respects, cleared by two manifest examples. 12. Christ is otherwise in the outward body and temple that suffered at Jerusalem then in the Saints. 13. The Saints union with God is but mediāt through the heavenly man Christ whereas the union of Christ with God is immediāt. 14. The Saints not Christ, but Christians, and receive all things from God by the Heavenly Man Christ Iesus. 15. How Christ hath given eternall life to all flesh or all mankind according to John 17. 2. which place of Scripture is falsly translated in our English Bible.

THe fifth Particular whereof he accuseth us is, that we affirme Christ to be a common sort of thing, to be found in every man, as it was in the Son of Mary, even the common Light to be found in the mind of every man in the world.

1. Answer. That Christ is in every man, yea in every creature, we do boldly affirme, conforme to

the Scripture, which saith, *all things were created by him, even Iesus Christ the incarnate Word, or Word made flesh, and therefore he is in all things*: and as Iohn said, *he was in the world and the world was made by him*, for indeed it is impossible that the maker can be separated from the thing that is made, I say; according to the Scripture that seeing *all creatures were made by Iesus Christ, therefore he is in them all*, even as God is in all, giving them [and upholding them] their beings, and ministring unto every thing, what is needfull and fit, for it.

2. Doth it any more derogate from the honour and glory of Christ, that he is in all, then it derogates from the honour and glory of God the Father, who is in all, and through all, blessed in himself for ever more. For as God is a pure being and life, that nothing can defile, even so is Christ Iesus, an incorruptible and incontaminable life and being, & as God is Light, so Christ is Light, a Light that shineth every where, even in the darkness, as Iohn declared, but the darkness cannot comprehend it, nor can the darkness obscure and darken it, onely it can and doth obscure and darken the eyes, of them who are in darkness, that they cannot see nor behold the glory of the Light. But more particularly to come to the matter in hand, I shall first prove from Scripture, that Christ is in the Saints; and secondly both from Scripture and good reason, that is grounded

on Scripture, that *he is in all men*, in a true sense; yea in all creatures. And thirdly I shall shew that in regard of his operations, he is otherwise in men, then in the other creatures of an inferior degree. And fourthly that he is otherwise in the Saints, then in other men, and that not onely in regard of operation, but also in regard of union and communion. And fifthly, that he is otherwise in the vessell or temple, that suffered on the Crosse at *Ierusalem*, and is now glorified in heaven, then he is in any, or in all of the Saints, or in any other creature whatsoever howsoever excellent.

3. As to the first that Christ is in the Saints, see *Ioh. 6: 56. he that eateth my flesh and drinketh my blood, dwelleth in me and I in him*, see also *Iohn 17. 23. I in them and thou in me &c.* see again, *Rom. 8. 10. And if Christ be in you the body is dead*, *Eph. 3. 17. That Christ may dwell in your hearts by faith*, *Collos. 1. 27. Christ in you the hope of glory*, *2 Cor. 13. 3. Seeing that ye seek a prooffe of Christ speaking in me, and worse 5. know ye not how our selves know that Iesus Christ is in you, unless ye be reproved*. Many more Scriptures may be brought, but these shall suffice to shew that Christ is in the Saints; and Christ is Gods anointed King, Priestly and Prophet, and therefore by Christ is not to be understood the Word simply considered, as in God, but the incarnate or ingrafted Word, or the Word made

made flesh that dwelleth in [the Saints, *Joh. 1. 14.* for the Word simply considered as in God, is not the anointed, but the annointer, whereas Christ is Gods anointed.

4. Secondly that Christ is in all men, even in the wicked, see *Amos 2. 13.* Behold I am pressed under you, as a Cart is pressed that is full of sheaves. This cannot be understood of God, or the Word simply considered, that cannot be pressed or suffer any grief but it is well understood of the incarnat, or ingrafted Word; to wit, the precious Seed of the life of Christ in us. that is exceeding tender and is capable of grief, and suffering, by mens sins. *Psal 95. 10.* Forty years long was I grieved in this generation, *Isaiah 63. 9, 10.* In all their affliction, he was afflicted, and the Angel of his presence saved them, in his love and in his pity he redeemed them, and he bare them and carryed them all the days of old, but they rebelled and vexed his holy Spirit &c.

5. This is the holy Spirit of the heavenly man Christ Jesus, or the ingrafted or incarnat Word, that is capable of grief and suffering, whereas the God-head is not capable of any suffering or grief, for all suffering and grief is a finite and temporall thing, whereas nothing can be in God but that which is infinite and eternall, otherwise God would not be in all respects, an infinite being which is absurd.

6. See again. *Hebr. 6. 6.* They who fall away from

from Christ are said to crucify to themselves the Son of God afresh. Now they could not crucify him, if he were not in them, because he was not outwardly present with them, in his body of flesh: so that they could not crucify him outwardly: and Rev. 11. 8. our Lord is said to be crucified in Spirituall Sodom and Egypt, that is, the Apostat Church, Babylon, the Mother of fornications.

7. And when Paul first preached to the Corinthians, and Galatians, in the time of their heathenism; he preached Christ crucified in them, see 1 Cor. 2. 1. Gal. 3. 1. The Words in both places according to the Greek, are crucified in you: And it was a great part of the mystery that Paul preached unto the Gentiles, to wit, Christ in the Gentiles, which Sathan and his ministers laboured to hide and obscure, as they do at this present, but Christ and his Ministers labour to make known. See Collos. 1. 27. To whom God would make known, what is the riches of the glory of this Mystery in the Gentiles. And Eph. 1. 8. he preached the unsearchable riches of Christ in the Gentiles. And 1 Tim. 3. 16. God manifest in the flesh preached in the Gentiles, to the Greek in all these places, but the Translators of the Bible, not understanding this so blessed & comfortable a truth, have translated these places, among, and not in, whereas if Christ was among them, he was also in them, seeing he was not outwardly present among them, in his body of flesh.

8. And

8. And seeing that both they who are not Saints, as well as they who are Saints, are created by Jesus Christ, he must needs be as really in the one, as in the other. Also seeing the Saints & the wicked in this world, walk up and down together, and are scattered, among one another, good and sound reason teacheth us, that if *Christ be in the Saints*, he must needs be *in all men*, yea *in all this world*, through which the Saints are scattered, otherwise Christ would be divided from himself, and be discontinued, and in discontinued places, which is impossible, as all men of sound reason must needs acknowledge.

9. Thirdly, all though *Christ be in all the creatures*, yet he is otherwise *in all men*, then in the others creatures, that are of an inferiour degree, unto mankind, in regard of operation, because he exerciseth or putteth forth, more noble operations, in and upon men, then in other creatures, men having immortall souls that are more noble principles and subjects of operation, then the inferiour creatures have, so that *all men*, even the *worst of men* are capable of knowing and enjoying the *blessed life of Christ*, which the inferiour creatures are not, and that which hinders them from this knowledge and enjoyment, is not the want of capacity, as it is in the other creatures, but sin, and especially the sin of unbelief; that they will not come unto him, who is come unto them, that they may have life, as he complained against the *Jewes*.

10. Fourth-

10. Fourthly, Christ is otherwise *in the Saints*, then in other men, and that not only in regard of *operation*, but also in regard of *union* and *communion*, for the *Saints* are *joyned* unto him by living bonds, as the *branches* are unto the *vine*, and as the living members of the body are unto the head, and they are one Spirit, 1 Cor. 6. 17. Eph. 4. 15, 16. Job. 15. 5. Job. 17. 23. Also they have *communion*, both with the *Father* and the *Son*, Christ Jesus, 1 Joh. 1. 3. and one with another in him, 1 Joh. 1. 7. and Christ dwelleth in the hearts of the *Saints* by *Faith*, Eph. 3. 17. And he is *formed* in them, Gal. 4. 19. So that they are his mother who bring him forth, by a *Spirituall* and *divine* birth, Matih. 12. 49. And thus the Church brought him forth, long after he was outwardly born, and crucified, and rose and ascended, Revel. 12. 5. And she brought forth a man-child who was to rule all Nations with a rod of iron, this is the *hidden man* of the heart, 1 Pet. 3. 4. which is the *heavenly ornament*, not onely of all good Women, but of all the *Saints*, whom they doe put on, Rom. 13. 14. who is the *new man*, Eph. 24. And the *heavenly man*, or *Lord* from heaven, 1 Cor. 15. 47, 48. So that having eat his flesh and drunk his blood, they are members of his body, of his flesh, and of his bones, Eph. 5. 30. whereas all other men, who are not *Saints*, they have no union nor communion with Christ, and he dwelleth not in them by faith;

faith, he is not formed in them, nor revealed, as he is in the Saints, as Paul declared he was in him, at his conversion, Gal. 1. 18. and then he preached him, *in vultu suo* in the Gentiles, to the end that he might be revealed in them, as he was in him, and thus the being of Christ in the Saints, is after a more speciall presence, then he is in others, whose understandings are darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Eph. 4. 18. And here observe, that he doth not say, because that the life of God is not in them; but because of their blindness and ignorance they were alienated and estranged from it, being past feeling: so that once they had a feeling of this Life, and therefore it was in them, which Life is Christ.

11. Now because that Christ is not in Unbelievers according to that special presence and revelation, as he is in the Saints and Believers; but is hid and unrevealed in them, therefore it is that sometimes Christ is said not to be in them, even as we commonly say, in a cloudy and dark night, when no Stars appear in the aire or Firmament, that they are not in it, whereas they are in it, even then, but they do not appear in it as when the air is clear. For Christ the Light shineth in the darkness, although the darkness comprehends him not, and this is the night state. But when men believe, he is said to rise

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sense & perception require alwayes a present object.
 16. And if *Christ* as *Man* be *omnipercipient*, he
 is also *omnipresent*, not onely becaus *omnipercipien-*
cy is as great, or rather a greater propriety and pri-
 viledge, but also becaus *omnipercipien-*
cy doth really
 imply and involve in it, *omnipresence*; for how that
 which is so altogether absent from us, can be
 sensible of our affairs and thoughts, is altogether
 unconceivable, and puts our understanding as much
 upon the rack as the Popish doctrine of *transubstan-*
tiation, and the *Lutheran* of *Consubstantiation*,
 whereas in the way as I have expressed it, the thing
 is easy to be understood.

SECTION. XI.

An objection answered that I seeme to agree with
 the *Lutheran* doctrine, of the ubiquity of the *Man*
Christ. 1. That the externall Person and body of
Christ is not every where, nor his Soul wholly in
 every place, by a certain multiplication of ubica-
 tions, as the *Lutherans* commonly, but falsly teach.
 2. The Center, Spring or Fountain of his Soul,
 Life or Spirit, as he is the Heavenly *Man*, is onely
 in that body that was crucified outwardly at Je-
 rusalem, and is now glorified in the Heavens.
 3. And is extended unto us by way of emanation.
 4. Some examples given to illustrate this Truth.

8. And seeing that both they who are not Saints, as well as they who are Saints, are created by Jesus Christ, he must needs be as really in the one, as in the other. Also seeing the Saints & the wicked in this world, walk up and down together, and are scattered, among one another, good and sound reason teacheth us, that if *Christ be in the Saints*, he must needs be *in all men*, yea *in all this world*, through which the Saints are scattered, otherwise Christ would be divided from himself, and be discontinued, and in discontinued places, which is impossible, as all men of sound reason must needs acknowledge.

9. Thirdly, all though *Christ be in all the creatures*, yet he is otherwise *in all men*, then in the others creatures, that are of an inferior degree, unto mankind, in regard of operation, because he exerciseth or putteth forth, more noble operations, in and upon men, then in other creatures, men having immortal souls that are more noble principles and subjects of operation, then the inferior creatures have, so that *all men*, even the *worst of men* are capable of knowing and enjoying the *blessed life of Christ*, which the inferior creatures are not, and that which hinders them from this knowledge and enjoyment, is not the want of capacity, as it is in the other creatures, but sin, and especially the sin of unbelief; that they will not come unto him, who is come unto them, that they may have life, as he complained against the *Jews*.

10. Fourthly, Christ is otherwise *in the Saints*, then in other men, and that not only in regard of *operation*, but also in regard of *union and communion*, for the *Saints* are *joynd* unto him by living bonds, as the *branches* are unto the *vine*, and as the living members of the body are unto the head, and they are one Spirit, 1 Cor. 6. 17. Eph. 4. 15, 16. Joh. 15. 5. Joh. 17. 23. Also they have *communion*, both with the *Father* and the *Son*, Christ Jesus, 1 Joh. 3. and one with another in him, 1 Joh. 1. 7. and Christ dwelleth in the hearts of the *Saints* by *Faith*, Eph. 3. 17. And he is *formed* in them, Gal. 4. 19. so that they are his mother who bring him forth, by *Spirituall and divine birth*, Mat. 12. 49. And thus the Church brought him forth, long after he was outwardly born, and crucified, and rose and ascended, Revel. 12. 5. And she brought forth a man-child who was to rule all Nations with a rod of iron, this is the *hidden man of the heart*, 1 Pet. 3. 4. which is the *heavenly ornament*, not onely of all good Women, but of all the *Saints*, whom they doe put on, Rom. 13. 14. who is the *new man*, Eph. 24. And the *heavenly man*, or *Lord from heaven*, 1 Cor. 15. 47, 48. So that having eat his flesh and drunk his blood, they are members of his body, of his flesh, and of his bones, Eph. 5. 30. whereas all other men, who are not *Saints*, they have no union nor communion with Christ, and he dwelleth not in them by *faith*;

faith, he is not formed in them, nor revealed, he is in the Saints, as Paul declared he was in him, his conversion, Gal. 1. 18. and then he preached him, *as to us in the Gentiles*, to the end that might be revealed in them, as he was in him, thus the being of Christ in the Saints, is after a special presence, then he is in others, whose understandings are darkened, being alienated from life of God, through the ignorance that is in them, because of the blindness of their heart. Eph. 4. And here observe, that he doth not say, because the life of God is not in them, but because of their blindness and ignorance they were alienated and estranged from it, being past feeling: so that once they had a feeling of this Life, and therefore it was in them, which Life is Christ.

II. Now because that Christ is not in Unbelievers according to that special presence and revelation, he is in the Saints and Believers; but is hid and not revealed in them, therefore it is that sometimes Christ is said not to be in them, even as we commonly say, in a cloudy and dark night, when the Stars appear in the air or Firmament, that they are not in it, whereas they are in it, even then, but they do not appear in it as when the air is clear. For Christ the Light shineth in the darkness, although the darkness comprehends him not, and this is the night state. But when men believe, he is said to be

in them, and therefore he was in them before, but
 not arisen, even as the Sun is in the Firmament at
 midnight as well as at mid-day, but the dark shad-
 ow of the Earth hinders us from its Light: and
 thus the darkness of the Earthly mind hinders the
 soul of the Unbeliever to see the Sun of righteous-
 ness, who reacheth through all, and is in all, Col.
 1:11. and is that true Light that enlighteneth every
 man that cometh into the world, Joh. 1:9.
 12. Fifthly: Christ Jesus he is otherwise in the
 saints, then he was, and is, in that vessel and temple
 that suffered at Jerusalem, and is now glorified in
 the Heavens; for the Saints have not the Heavenly
 Son Christ Jesus, as it were, centrally and original-
 ly in them, the Spring and Centre of his Soul, Life,
 and Light is not in their vessels, but onely in that
 vessel which was born of the Virgin Mary: they
 onely enjoy of his Life and Light, as it proceeds
 from him by way of emanation and participation,
 so that although the true Light be both in him, and
 in us; yet it is otherwise in him then in us, as the
 Light of the Sun is otherwise in the body of the Sun,
 then it is in other bodies into which it emanates: and
 the Life is otherwise in the Principall part, or parts
 of the Natural body, then as it is in the other Mem-
 bers. And both these examples have been used by
 the Ancients, to shaddow forth this great Mystery.
 They also are used in the Scripture itself, which
 call-

calleth him the *Head of the Body*, and the *Sun of Righteousness*; and it pleased the Father that in him all fulness should dwell, and out of his fulness we all receive and Grace for Grace, for in him dwelleth all the fulness of the Godhead bodily, see Coloss. 1: 19. and 2: 9. and Joh. 1: 16. So that in all things he hath the preheminance, as the Apostle declared. And look, as the sap or moisture and living vertue is otherwise in the *Root and Stock* of the Tree, then it is in the *Branches*, although it be really also in the branches: even thus it is as concerning Christ and the Saints, he is the *Vine*, they are the *Branches*; as, he is the *Root* that beareth them, and furnisheth forth his *Life* continually into them, to make them fruitful; that they may bear living fruits of Life. Now he is the *Root and Vine* (into which the Saints are grafted) not simply as the *Word*, but as the *Word Incarnate*, and as dwelling in that most pure and most wonderfull Vessel, that suffered at *Jerusalem*. For because the fulness dwelt in him, and that he was immediately and most intimately united with the Godhead; so as no men nor Angels are, but only the *Mary Jesus*; he is only the true Christ. And because he it is alone, who in an immediate way; and originally, is Gods *Anointed*; who hath anointed him with his *Holy Spirit*; and all other men, even the most holy, but mediately united with God through him,

him, and mediately by and through him receiving the *Anoynting* or *Holy Spirit*, therefore all other holy men are not *Christ*, but *Christians*, not being immediately anoynted of the *Father*, but by the means of *Iesus Christ*.

14. Nor are they otherwise partakers of the *Anoynting*, or of the *Holy Ghost*, but as they are partakers of *Christ*. And this the Name *Christian* doth plainly import, for it is a derivative name from *Christ*, holding forth that as we derive our name from him, so also we derive from him whatever *Light* or *Life*, - *Grace* or *Heavenly Virtue* we do enjoy: The *Father* first giveth it unto him, and he (even the Man *Christ Iesus*, that was born of the *Virgin Mary*, the *Son of David* and *Abraham* according to the *Flesh*) doth give it unto us.

15. He it is, by whom *Grace* and *Truth* cometh unto Mankind, he it is to whom the *Father* hath given power over all flesh (as he himself declared, *Job. 17: 2.*) that whatever the *Father* hath given to him, he may give to them eternall life: for so the words are according to the *Greek*, and so both *Arias Montanus*, and the vulgar *Latin* and *Dutch* Translation render them. So that *Christ* hath given to all flesh, that is, *All mankind*, eternall *Life*; even as he hath received it of the *Father*, not that all men do enjoy or possesse eternall *Life*, but yet the

Seed or Principle of it is put in them, which is the Light of his Son Christ Jesus that lighteth every man that cometh into the World, and thereby All men may have Life (as Christ himself said, I am come that ye may have Life) and if they have it not, it is not because they can not, but because they will not have it; for it is really tendered unto them by Christ Jesus, who, on this account, is the Saviour of all men, but especially of them that believe.

SECTION X.

1. All true Christians do worship the Man Christ Jesus. 2. True Believers worshipped him upon Earth in the days of his flesh. 3. The Wise-men from the East worshipped the child Jesus, but not Mary, thereby condemning the grosse idolatry of the church of Rome. 4. Many examples out of Scripture to prove they worshipped the Man Christ Jesus. 5. Some Presbyterians have taught that the Man Christ Jesus was not to be worshipped, and to the great dishonour of the Christian Religion. 6. The Christian Quakers falsely accused that we do not pray to the Man Jesus Christ. 7. We often expressly mention the names JESUS CHRIST in our prayers, and when we do not mention the names, yet praying by the workings of his Life and Spirit, we pray always unto Christ Jesus, who

the heavenly Man and God over all blessed for ever.

8. In what sort of expressions I have heard some of our Friends pray to Christ in our Meetings, and which I have also used in prayer to my great comfort.

9. That because all true Christians do worship the Man Christ Iesum, he, to wit, the Heavenly Man must needs be really present in and among them, in their meetings, and consequently every where; but this is not meant of his externall person.

10. Who pray unto the Man Christ and do not believe him to be present, are real Idolaters, as this Author of the Postscript.

11. That distinction refused, that he is present as God, not as Man.

12. That the Man Christ heareth our prayers, proveth that he is present every where.

13. That distinction refused that the Man Christ Iesum knoweth our prayers and thoughts not by immediat perception, but by having them revealed to him by the Godhead, which is the Popish evasion for worshipping Saints and Angels.

14. Some places of Scripture opened, as Heb. 4: 15, 16.

Psal. 18. 9, 10.

15. That Christ did immediately know the thoughts of men, proved from divers Scriptures.

16. Omnipercipieny of the Soul of Christ proveth him as man to be Omnipresent.

1. **A**nd for these causes it is, that all true Christians do worship the Man Christ Jesus, and pray unto him, as they do unto the Father: so that he is a true and proper object of Divine adoration, as is the Father, yea it is in and through him that we can onely in a true and acceptable way worship the Father, and call upon him.

2. And even in the days of his flesh, they who saw his glory, and did truly know what he was, did both believe in him and pray unto him, and he bid his Disciples believe in him, *To believe in God, believe also in me*, said he, that is, *in me*, the Man Christ Jesus whom God hath sent.

3. And seeing we are to believe in him, we are also to call upon him, for that which is the proper object of true Faith, is also the proper object of true Divine adoration, as accordingly we find, that they who had true faith in him, in the days of his flesh did also worship him and pray unto him, as the *Wise men that came from the East* did worship him, even when he was an Infant, *Matth. 2:11. And when they were come into the house, they saw the young Child with Mary his mother, and fell down and worshipped him.* And here observe, it is not said, *they worshipped Mary his mother*, no: they were more wise, although they did know that she was blessed above all Women, yet they did also know

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know that she was not an object of Divine worship, as Christ was. Surely these men, although commonly accounted *Heathens*, had more sound understanding then all the *wise men*, so called, of the *Papish Church*, who worship Mary the mother of Jesus, and pray unto her, as they do also unto other Saints, which is gross idolatry. Again see Matth. 8: 2. *And behold there came a Leper, and worshipped him, saying, Lord if thou wilt thou canst make me clean,* and this was the Man Jesus.

4. And many such examples are to be found in Scripture of those that worshipped him in the days of his flesh, see Matth. 9: 18. and 14: 33. and 15: 25. And after his Resurrection the Disciples both Men and Women did worship him, see Matth. 28. 9: 17. as no doubt they did so before and after his Ascension the Disciples did call upon him, see *Act.* 7: 59. *And they stoned Stephen, calling and saying, Lord Jesus receive my Spirit.* and *Act.* 9: 21. the Disciples are said to be they that call on this Name, *we* wit, *I E S U S*; and *Paul* saluteth the *Corinthians* thus, *1 Cor.* 1: 3. *Grace be unto you and peace from God our Father, and from our Lord Jesus Christ:* and ver. 2. *unto the Church of God which is a Corinth, to them that are sanctified in Christ Jesus called Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.* And it is the will and command of the Fa-

ther, that at the Name of *Iesus* every knee should bow, and every tongue confess to the glory of God the Father. So that whatever honour or worship is given to the Man Christ *Iesus*, it redounds to the Father. He that honours the Son, honours the Father, and he that honours not the Son, honours not the Father. And Rev. 5: 11, 12, 13, 14. All the Saints and Angels and every creature are brought in not onely worshipping the Father, but the Lamb, that was slain, and this is the Man Christ *Iesus*, or Word incarnate; for the Word or *Logos* simply considered never was nor can be slain. All which Scripturs and many more that could be mentioned, prove clearly that the Saints did worship the Man Christ *Iesus*, and did pray unto him. And they who believe not this doctrine, are more blind, then the poor blind man *Bartimew*, who when *Iesus* of *Nazareth* passed by, saw him with the eyes of his Soul to be the Christ of God, and prayed unto him, saying, *Iesus thou Son of David have mercy upon me*; Mark 10: 46, 47. Also the *Canaanitishe woman*, that was not a Jew, but in the Jewes account an *Heathen*, she believed in him with a great and marvelous faith, and also prayed unto him; and when he seemed to have refused her, yet she continued in prayer, saying *Lord help me*.

5. I have been the more full and expresse in this Particular, for three weighty reasons.

First.

First. Because I know that divers *Presbyterian* Teachers in this Nation have openly professed, and some have taught it in the Pulpit, that *Christ as Mediator, or the Man Christ, is not to be worshipped, or prayed unto*, which occasioned a great contention in their *Synods and Presbyterys* in some places, of late years; to the great dishonour of the Christian Religion, and of that Worthy Name, whereby we are called.

6. *Secondly*: Because that some have ignorantly accused us, that we *did not pray to the Man Jesus, nor call upon the Father in the Name of Jesus Christ*; which is a gross calumny.

7. For many times have I both heard others, and also I my self have called upon that Blessed Name, expressly naming the words *IESUS CHRIST*; although when we express not these words, yet if we pray by the moving of his Life and Spirit, we pray in the Name of Jesus, and also to Jesus the Heavenly Man, that is glorified with that glory he had with the Father before the world was.

8. Yea I have heard expressly such *petitions* put up in our Prayers, at our Meetings, unto Christ as Jesus, Son of David have mercy upon us, O thou Blessed Lord Jesus, that wert crucified, and dyed for our sins, and shed thy precious blood for us, be gracious unto us. Thou that in the days of thy flesh wert tempted of Satan, afflicted, bore our sins on the

the cross, felt our infirmities, and wert touched with them. O thou our Mercifull High Priest, whose tender bowels of compassion are not more straitened since thy Ascension, but rather more enlarged, and whose love and kindness is the same towards thy Servants in our days, as it was of old; help us, and strengthen us: and by the power of thy Divine Life and Spirit raise us up over all temptations, and indue us with a measure of the same patience and resignation that dwells so fully in thee, and which thou didst so abundantly manifest in all thy sufferings, in the days of thy flesh. Thou art the same that thou wert, thy heart is the same towards thy Servants, as when thou wert outwardly present with them in the flesh. Thou art our Advocate and Mediator in Heaven with the Father: our Mercifull High Priest, who is not untouched with the feeling of our infirmities. Thou, even Thou, Blessed Iesus, thou knowest our most secret desires and breathings, which we offer up unto thee, in the enableings of thy blessed Life and Spirit, that thou mayest present them unto thy Father and our Father, that in thee, we may be accepted, and our services also, and for thy sake our defects and short comings, our sins and transgressions that we have committed, may be forgiven us. These and such like expressions frequently used by us in prayer, both in secret, and also in publick, in our Assemblies, plainly demonstrate, that we worship and pray unto the Mediator
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betwixt God and Man, the Man Christ Jesus, the anointed King, Priest and Prophet of his People, who also is God over all blessed forever. For he is that Mighty One, upon whom the Father hath laid help, so that although the Father himself loveth us, and is most willing and ready to help us in all our necessities, yet we can no otherwayes receive his help, but as it comes to us by the conveyance of the Man Christ Jesus, our alone Mediator.

9. *Thirdly*: My third reason, (which is mainly for my present purpose, and which alone is enough to conclude) is, because it demonstrats this great & blessed Truth, to wit; that the Man Christ Jesus is *really present in and among us* [and consequently *every where*] I do not mean by his externall or outward person, for that is ascended into Heaven; but in virtue of his Divine Life and Spirit, or Soul *extended into us in his Divine Seed and Body*, which is his Heavenly flesh and blood, wherewith he feedeth the Souls of them that believe in him. I say Our worshipping the Man Jesus and praying unto him, doth plainly demonstrate, that he is *really present in and among us*, and *with us*, as his Name *Immanuel* doth signify, not onely as God, but as Man; for it were a most absurd thing to worship an object that is altogether absent, as the Manhood of Christ is, according unto these Presbyterian Teachers. We know how the Prophet *Elijah* mocked *Baals* worship-

shippers with a Godly zeal and indignation, on this account, as supposing him in their account as an absent God. *Cry aloud*, said he, *for perhaps he is asleep, or hath taken a journey.* As for us God forbid that we should worship an absent Christ, or call upon a Saviour to help us, in whom we do not believe as really present.

10. Sure I am they who pray unto him, and yet do not believe him to be present, and have not some sense of his presence, are *real Idolaters*; for they pretend to worship an object, which wanteth a property altogether essential to an object of Divine worship, that is, *real presence*.

11. Nor is it enough for them to say, *he is present as God, but not as man*, for if the Man be not present, he is not to be worshipped, and if he be to be worshipped, as most certainly he is, then he is present, for this is one of the great motives of worship and prayer, that he whom we worship and call upon, is present to help us, as *David* called him *a present help in time of trouble*: and we are commanded to come and worship *before his presence*.

12. But again, Our praying to the Man *Jesus* doth imply, that he doth *really* heare our *Prayers*, and is really *sensible* and *perceptive* of them, and that not onely when we use vocal prayers, but also when we pray onely in our most secret thoughts. Now it is impossible that he could hear us, and be

sensible of our prayers, and especially of our thoughts; if he were not immediately present in us, and within us; For, to say that his God-head doth reveal our prayers and thoughts unto the Man-hood, doth no wise answer the strength of this reason; for *hearing* and *perception*, are immediate acts of the soul, and reach unto the objects immediately, or the objects unto them, but what is made known by revelation simply, doth not so reach, and that cannot be properly called hearing our prayers, or being sensible of them. As suppose that God should reveal immediately to a man, in *Persia*, or *China*, that I am praying here at such a distance, that man could not be said, to hear me praying or be sensible of the very breathings of my soul, as when the Lord revealed to *Ananias*, that *Saul*, who after was called *Paul*, did pray, yet who will say that *Ananias* heard *Paul* pray at that time?

Surely this is such a slender and deceitfull evasion & answer, as the *Papists* use commonly to give, when we bring this reason against their praying unto *Saints* and *Angells*, to wit, that they do not, nor cannot, hear our prayers every where, because they are not every where present nor can be, because of their limited capacity, they tell us, that they read our prayers, in the mirrour or looking glasse of the Deity, or have them revealed unto them immediately by God, which answer the Protestants, most deserve.

servedly reject, for that is not properly to hear.
 14. And indeed none is fit to be a Mediator, but
 he that immediatly heareth our prayers, and hath a
 sence of the breathings and yearnings of our souls to-
 wards God, and is *ouched with the feeling of our infir-
 mitys*, as *Christ Iesus our high Priest really is*, for
 [said the Apostle Hebr. 4. 15, 16.] *we have not an
 high Priest, which cannot be touched with the feeling
 of our infirmitys*; but was in all points tempted like
 us, yet without sin, let us therefore come boldly
 into the throne of grace, that we may obtaine mercy,
 and find grace to help in time of need. Here ob-
 serve, how he makes this the reason, why we should
 come boldly into the throne of grace, even because
 we have an high Priest, that is not of so A damantine
 a nature, nor yet so remote from us, as that he
 cannot be touched with the feeling of our infirmitys,
 and therefore he hath a real feeling of them, which
 is more than a revelation, and consequently he is
 present to feel them; for although he be passed into
 the heavens, and is there, as to his eternall person,
 in which he center or fountain of his Divine Life
 and Soul or Spirit, as he is Man, doth reside, and
 which was taken up above 1600 years agoe, yet he
 hath left with us a most plenteous emanation of that
 blessed Life and Spirit, even as *Elijah* left his man-
 tie, and let it fall upon his servant *Elisba*, who af-
 terwards became a great Prophet, even as he on whom
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the Prophets mantle tell, and this was a figure of this great mystery, for *Christ the greatest of all Prophets*, when he ascended, he let fall his mantle upon his disciples, to wit, a plenteous emanation of his spirituall and divine Body and Life, the proper vehicles and conduit of the Holy Ghost, and of God himself, so that they came to be wonderfully indued with the Holy Ghost, and indeed that which Jesus Christ hath left with us of his Divine Body, and Life, is Gods Throne of Grace, or Heavenly Throne, on which God sitteth, and to which we have access, while we are here upon Earth, that is of the same nature with that above, and one intire being with it, the *Altar*, the *mercy seat*. The *Cherub on which God rideth*, as it is *Psal. 18. 9, 10.* *He bowed the heavens also and came down, and darkness was under his feet, and he rode upon a Cherub, and did flee, yea he did flee upon the Spirit.* so the Hebrew. This Cherub is the *Man Christ Jesus*, the heavenly rayes of whose Spirit, Light and Life, are his wings, on which the most glorious and most high God doth ride, and bring speedy deliverance to his afflicted Saints, in all ages. And *Christ* also is the *hewen* that God boweth, to wit, the Heavenly Man, that most willingly boweth, and obeyeth the Fathers commands in all things, who is the *Man of Gods right hand*, by whom he doth all things in heaven and Earth, he being his most immediate
and

and most universall instrument, and organ of operation, in all things, in heaven or Earth, or under the Earth, and therefore to him must every know bow, whether in heaven, or earth or below the earth.

15. But I shall more particularly prove that the Man Jesus, even in the dayes of his flesh, did know the thoughts of men, from expresse testimonies of Scripture. Math. 12. 29. and *Jesus knew their thoughts*. See also Luk. 6. 8. and John 2. 24, 25. But *Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of him, for he knew what was in man.* And surely John understood this of Christ, as man, for he is here speaking of the Man Christ, even Jesus that was borne of Mary, but to say that he knew men's thoughts, not immediatly, but by revelation, to contradict the expresse words of this Scripture which saith that *he needed not that any should testify of him, & so needed not divine revelation to know the thoughts or hearts of men.* And Peter said unto the Man Christ Jesus, *Lord thou that knowest all things knowest that I love thee:* all which prove that the Man Christ Jesus, to wit, his soul hath a reall omnipresciency, and is really omnipresent and omniscient, of all things, present and past, if not of things to come, for as things to come he may know them by divine revelation from his Father, but he cannot properly be percipient of them, for

use & perception require alwayes a present object.
 16. And if *Christ as Man* be *omnipercipient*, he
 is also *omnipresent*, not onely becaus *omnipercipient*
 is as great; or rather a greater propriety and pri-
 vledge, but also becaus *omnipercipency* doth really
 imply and involve in it, *omnipresence*; for how that
 which is so altogether absent from us, can be
 sensible of our affairs and thoughts, is altogether
 unconceivable, and puts our understanding as much
 on the rack as the Popish doctrine of *transubstan-*
tion, and the *Lutheran* of *Consubstantiation*,
 whereas in the way as I have expressed it, the thing
 is easy to be understood.

SECTION. XI.

An objection answered that I seeme to agree with
 the *Lutheran* doctrine, of the ubiquity of the *Man*
Christ. 1. That the externall Person and body of
Christ is not every where, nor his Soul wholly in
 every place, by a certain multiplication of ubica-
 tions, as the *Lutherans* commonly, but falsly reach.
 The Center, Spring or Fountain of his Soul,
 Life or Spirit, as he is the Heavenly Man, is one
 in that body that was crucified outwardly at Je-
 rusalem, and is now glorified in the Heavens.
 And is extended unto us by way of emanation.
 Some examples given to illustrate this Truth.

6. As we agree with Luther in the generall; so we differ from him in the particular manner of the ubiquity of the Man Christ Iesus, which in their way is inexplicable and repugnant to Scripture and the certain instincts and dictates of Reason; but in our way most rational and agreeable to Scripture.
7. The great comfort of this Doctrin, that we have the Man Christ Iesus so near unto us in virtue of his Divine Life and Soul in his Divine Seed and Body extended unto us.
8. That the most glorious Angels can not see God; but in the Man Christ Iesus; to wit, in his Spirit, Life and Light revealed in them.
9. How the words of James concerning the Word Ingrafted, are to be understood: and the words of John concerning the Word made Flesh.
10. That Scripture Heb. 9: 10 opened.
11. A Saying of Hermes Trismegistus concerning God his being a Circle, whose Center is every where, and is no where circumscribed.
12. The Man Christ Iesus a real and proper middle betwixt God and us.

And if it be objected, that I seeme to agree with the Lutheran doctrin, as concerning the ubiquity of the Man Christ.

I. I answer, that I do indeed agree with them in the generall; but differ from them as to the manner in great and weighty circumstances. For the

they say, the externall person & body of Christ that suffered on the Cross, is every where, even the whole in every place.

2. I say *Nay*: his externall Person is arisen, and ascended, and is not here; as the Angel said, *sursum exit, non est hic*, he is risen, he is not here: meaning his outward body, for that was it they were seeking; and it is impossible that one and the same numerical body can be in many places, at once.

They say, the whole Soul of Christ is in every place, and in every thing, not by an extension, but a certain multiplication of its ubication; but this is as impossible and unconceivable as the former.

3. But I say, The whole Soul or Spirit of Christ is not in every place, nor in every man; for the Center and Spring or Fountain of it is onely in that body that was crucified on the Cross at Jerusalem, and is now ascended and glorified in Heaven; which remaineth the same in Substance, that it was on earth, although it be wonderfully changed as to the mode and manner of its being: it being no more a body of flesh, blood and bones, but a pure, ethereal heavenly body, like unto which the bodys of the saints are to be at the resurrection. For *Earthly* and *Heavenly* are not so differing, but that retaining one in Substance: they may be changed into another, so that as one and the same full Soul may by the operation of the Mighty

Power of God, be changed, so as to be made heavenly and pure; even so one and the same Earthly body may by the same Power be made Heavenly, and thus in different respects they are one and the same, and yet not the same: *one* in Substance, and not *one*, but *another*, in the manner of being.

4. And the Center or Spring of Christs Soul remaining in that glorified body, it extends its precious Life Spirit and Light into the Saints, and in some manner into all men.

5. Even as the Light of the Sun, that is central in the body of the Sun, and yet emanats and sendeth forth its Light in most abundant streams and rays to all the world. And as the Soul of any ordinary man hath its center in one principal part of the body, as some think the *Head*, but others the *Heart*, and sendeth forth its Life and vital Rays into the whole body, and therefore the Soul is sensible of whatever affects any part or member in the whole body. Even thus our blessed Lord and Saviour Jesus Christ is sensible of whatever affects or moves his Church, which is also his body, by the *real presence* of his *Divine Life, Soul and Spirit in the Divine Seed* extended into the same.

6. And thus indeed as we agree with *Luther* and his followers in the general, so we differ from them as to the *particular manner and way of the real presence and ubiquity of the Manhood of Christ*, which

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in their way is inexplicable, and repugnant to the most certain instincts and dictates of Reason, that God has indued us with, as Rational creatures. Whereas the way as I have exprest it, is most rational, and will be found to be most true and solid, by all, that shall seriously ponder the matter, and weigh the reasons and arguments I have given for it, and may yet further give from Testimonys of Scripture, and experience of the Saints; that no reason can contradict, but doth highly favour.

7. And surely it is no lesse a comfortable, then is a true doctrine, that we have the Man *Iesus Christ* in near unto us, in virtue of his Divine Life and Soul, in his Divine Seed and Body extended into us: and thus he is the *Incarnat Word*, or Word made flesh, dwelling in our flesh, and is made like unto us; for as we are flesh, so he is flesh also, but of a more excellent make or creation. And thus he is the Bridegroom and Husband of our Souls, to whom we may approach, and whom we may kiss and embrace, and handle with the hands of our Soul, and whose glory we may behold; even the glory of the Word made flesh, and dwelling in us. Whereas the glory of the Word as it was in God, before it became flesh, or cloathed it self with the heavenly Manhood, no eye of Angel or Saint ever could or can behold: for the Glory of the Word simply considered, in God, out of the Manhood of Christ, is God himself, without any middle or Mediator,

8. And this none hath ever seen, or can see, no not the most glorious Angels; but it is the *Word made flesh*, or *God made manifest in flesh*, to wit, in the Heavenly Flesh or Manhood of Christ, that is the alone proper and *adequat object* of the *contemplation and enjoyment* of the most glorious Angels as well as of the most Holy Souls, as *Paul* declared; *Great is the mystery of Godlyness, God manifest in the flesh, &c. seen of Angels.* Observe here, it is not *God simply*, but *God manifest in flesh*, that is seen of Angels, and is believed on in the world; although he was both seen of Angels, and believed on in the world, long before he was manifest in that outward body of *Flesh*, which was also a most glorious manifestation; and excelleth in glory all the outward manifestations, that ever were, or shall be; but the Angels and Saints did really see him, before the manifestation in outward flesh; and the Saints do now really see him, although his outward body and external person be not now present for us to behold. *19. Yet the Word Incarnate, or made flesh, and called by James the Ingrafted Word, we do really see, for it dwelleth in us: and unless it were made flesh, or incarnate, it could not be ingrafted into us, for all ingrafting or implanting requirerth some similitude or analogy of nature and substance; therefore we can not ingraffe an apple or cherry-graefe upon*

stone, or iron, or bare earth; by reason of the great unlikeneſſe and diſtance of their natures; and yet the *Word* ſimply and nakedly conſidered in God, before it was made fleſh, is more unlike unto us, and in nature more remote from us, then an apple is from ſtone, or iron. Therefore to the end that the *Word* may be ingrafted into us, and we again ingrafted into it, the *Word* muſt be incarnate, or become fleſh, as we are; for all men are a ſort of fleſh, and ſo called in *Scripture*, in comparison of God that is purely a Spirit; and though the Souls of men are Spirits, yet comparatively as unto God, they be as it were fleſh. And thus the *Word* is become fleſh, that is to ſay, hath advanced a ſtep, or degree nearer unto us, then as it was in God before any thing was made; and the *Word* was firſt of all made fleſh, to be the Root and Foundation of all other created beings, and for which they are created.

TO. For it is a more noble creation then all things elſe; and is not of this creation, as the *Apoſtle* declared expreſſly (*Heb. 9: 11.*) the words [*not of this building*] ſhould be tranſlated [*not of his creation*]. *It is not of his creation*; and therefore ſome think fit, rather to call it an emanation from God, then a creation, to ſpeak ſtrictly, which I ſhall not diſpute about; for it rather is a ſtrife about words, then in the thing it ſelf. Now when I ſay that the Light, Life and Spirit of the Heavenly Man, Chriſt Jeſus,

is not in us, as in respect of its Fountain and Center, or Spring, but onely by way of emanation or participation, we deriving it from that Central Light, and Life, that was in him, that was born of the Virgin Mary.

¶ 1. I do by no means acknowledg, or understand, that the *Deity* had onely us Center, in the Man, and from him doth ray into us; for the most Blessed and Glorious *Deity* properly hath no center, and says distinct, by way of emanation; but rather is *all Center*, according to that noted saying of *Hermes Trismegist*; *God is a Circle, whose centre is every where, and is no where circumscribed.* And therefore the Blessed *Deity* is as centrally and essentially *in us*, as in the *Man Christ Jesus*.

¶ 2. But still as in respect of *union, manifestation and operation*, and also in respect of *communion, and fellowship*, the *Man Christ Jesus*, or *Word Incarnate*, is the onely and proper middle and Mediator betwixt God and us, so that where God is immediately united with the *Man Christ Jesus*, no other men or Angels have, or indeed are capable to have an immediat union with God; their union is onely mediat with God, and so their communion and fellowship with him is but mediat also, by the means of *Christ Jesus*, although in respect of other means, it is immediat. And of this I found needfull once for all to acquaint the *Reader*, to prevent his mistake.

SECTION XII.

- How much more truly we own and esteeme the
 Manhood of Christ, then the Author of the Post-
 Script, or his Brethren. 2. A Testimony of Lu-
 ther, for the Man Christ his being every where.
 3. Another Testimony from those, who embraced
 the Aungustane Confession in that Treatise, called
 Liber Concordiz, that Christ as Man is really
 present with the Saints on Earth. 4. The Lu-
 therans grosse error in the manner of this pre-
 sence, hath given occasion to many to deny the
 Truth is self, because they could not understand
 the manner. 5. The manner offered in this
 Treatise most consonant both to Scripture and
 Reason, and almost to Sense. 6. How Iohn
 saw the Saviour of Adam in the middle of the golden
 candlesticks after his Ascension. 7. How Christ
 is the ladder, by which we ascend unto God. 8. The
 Nephesh and Neschamah of Christ's Soul distin-
 guished. 9. Christ his spirituall coming in his
 Saints as the Son of Man, Matth. 24: 28.
 10. A Testimony of Calvin, that Christ as Man
 doth sanctify us and give us Grace. 11. Some
 Testimony from S. R. his Epistles, that Christ is in
 the Saints, not onely by his Graces, but by himself.
 12. Another Testimony of Calvin. 13. That

S. R. speaketh of the Man Christ his being in the Saints. 14. Many call that horrid blasphemy on us, which they commend in S. R. and others of their own Teachers, which is great injustice and partiality. 15. Christ his knowing the hearts of the Samaritan Woman, and curing the woman of Canaan of her issue of blood, proveth the extension of his Soul, and Life or Spirit aforesaid, as he is the Heavenly Man.

And thus it may appear, how much more truly (according to the Scripture, and our own blessed experience, agreeing most exactly with the experience of the Saints of old) we own and esteeme of the Manhood of Christ Iesus, above whatever the Author of the Postscript, or his Brethren did acknowledge; who would exclude the Heavenly Adam or Second Adam Iesus Christ altogether out of the very Saints: whereas the Second Adam is the quickening Spirit, who raiseth up both Soul and body into Life, as Paul declared.

2. And indeed Luther did conceive a most just indignation and zeal against them (such as this Presbyterian is) who exclude the Manhood of Christ out of the Saints, and confine it to one place. For thus he writeth in his Larger Confession of the Supper of the Lord. *Ab sit autem, ut ego talem Deum*

agnoscam aut colam, ex his enim consequeretur
 quod locus & spatium posset duas naturas separare,
 & personam Christi dividere, quam tamen neque
 mors, neque omnes diaboli dividere aut separare
 potuere. Et quanti tandem obsecro presu esset ta-
 lis Christus, qui unico tantum loco simul divina
 & humana persona esset, in omnibus vero locis
 distinctus & quidem separatus Deus, aut divina
 persona esset sine assumpta sua humanitate? In
 English thus: Far be it from me, that I should
 acknowledg, or worship such a God, for hence it
 should follow, that place and space could separat
 the two naturas, and divide the person of Christ,
 which neither death, nor all the devils could ever
 doe. And I pray, of what worth were such a
 Christ, who in one onely place should be both a di-
 vine and humane person together, but in all other
 places should be God separat, or a divine person
 without his assumed humanity. And also those, who embraced the Augustan
 confession in that Treatise, called *Liber Concordiae*;
 where they give a new declaration of some articles
 in that confession, upon the head concerning the
 person of Christ, speak their mind very notably, in
 these following words, which expresse the very
 something upon the matter, as to the generall, that
 I plead for. *Quare perniciosum errorem esse*
judicamus, quando Christo juxta humanitatem,

„ Ma-

21 Majestas illa derogatur; Christianis enim eâ ra-
 22 tione summa illa consolatio eripitur, quam è pro-
 23 missionibus paulò antè commemoratis de presen-
 24 tia & inhabitatione capitis, Regis, & summi sui
 25 Pontificis, haurire poterant. Is enim promissu
 26 non modò nudam suam divinitatem ipsis presta-
 27 futuram (quæ nobis miseris peccatoribus est can-
 28 quam ignis consumens aridissimas stipulas) sed
 29 ille ipse, homo ille, qui cum discipulis loquutus
 30 est, qui omnis generis tribulationes in assumptâ
 31 suâ humanâ naturâ gustavit, qui eâ de causâ
 32 nobis (ut & hominibus & fratribus suis) conde-
 33 lere potest, se in omnibus angustis nostris nobi-
 34 scum futurum promissit, secundum eam etiam
 35 naturam, juxta quam ille Frater noster est, &
 36 nos caro de carne ejus sumus. In English thus:
 37 Wherefore (say they) we judge it to be a hurtful
 38 error, when that majesty is derogated from Christ,
 39 according to his manhood, for by that means, the
 40 most great consolation is robbed from Christians,
 41 which they could have drawn from the promises,
 42 a little before mentioned, concerning the presence
 43 and indwelling of their head, King and high Priest.
 44 For he promised that not onely his Godhead should
 45 be present with them (which to us miserable sinners,
 46 is as a fire consuming most dry stubble) but the same,

22 that

that man, who spake with his disciples, who tasted all kind of tribulations in his assumed manhood; who for that cause can be grieved with us (being also men, and his brethren) did promise that he would be with us in all our afflictions, also according to that nature, by which he is our Brother, and we are flesh of his flesh.

4. But the Lutherans conceit, that the externall person of Christ, not onely virtually, but formally, is in every place; yea the wole in the whole, and the whole of it in every part; is so absurd and repugnant unto rational perception; that from this many have taken occasion, unjustly to deny the Truth it self, becaus they did not see how this manner of the Lutherans of the ubiquity of the man Christ could consist with Reason.

5. Whereas the manner offered by me, is most consonant both to Scripture and Reason, yea and almost to Sense it self; for there are sensible examples, by which we may illustrate the manner of it, as namely, that of the stream of Light, that floweth from the candle, and filleth the whole house, while as the body of the candle it selfe is but in one place.

6. And what doth that *fiery streame* or river signify, that issued and came forth from the *Ancient of days*, but the extension of the Life and Spirit of Christ, as he is the Heavenly Man? And as John Rev. 1.

describeth him is a wonderfully Great man, even that Son of man, whom Iohn saw, after his ascension, in the midst of the golden candlesticks, even he that liveth and was dead, ver. 18. to shew that it was the Man Christ; and he had in his right hand seven stars, which are expounded to be the seven Angels or Pastors of the seven churches. This sheweth it is not his externall person, or outward body that is here described, for it is impossible to conceive, how he can hold a number of men in the right hand of his externall person. Therefore by his right hand is signified his power, as he is the great Heavenly Man, which can wel hold all the men that ever were in the world.

7. Also this wonderfull extension of the Spirit of Christ as Man in his Divine body and Seed, is most clearly described by Christ himself, Iohn 1:51. Verily, verily I say unto you, hereafter ye shall see heaven opened, and the Angels of God ascending and descending upon the Son of Man: This is the Great and Heavenly Man Christ Iesus, who is that Ladder which Iacob saw in his vision; the top whereof reached unto Heaven, and the foot of it reached the Earth. But this can not be the externall Person of Christ, and therefore it is the Spirit of Christ, as he is Man, or his Soul that is extended into us here upon Earth, in his Heavenly body that he giveth us to feed upon, by means of this Heavenly Ladder.

8. But

8. But when I say, *the Soul* or *Spirit* of *Christ* in *Man* is *extended into us*, I do not understand the *Nephech* of his *Soul*, but the *Neschamah* or *Nischmah*, even that *Divine Spirit of Life*, that God breathed into *Adam*, and is that which *Solomon* calls the *Candle of the Lord* searching all the inward parts of the belly; and *James* the *Ingrained Word*, and *John* the *Word made flesh*, or *Incarnate Word*, that dwelleth in us. By the *Nephech* I understand that of the *Soul* of *Christ* common to him with the *Souls* of other men, as namely, the *Root* and *Life* of the *Animal Senses*, and *discursive parts*. By the *Neschamah* or *Nischmah* I understand, that *substantial dignity* and *excellency* of the *Soul* of *Christ*, that it hath in its nature (being a *Divine Nature*, so to speak) above and beyond the *Souls* of all other men, and *Spirits* of the most excellent and holy *Angels*. But whether his *Nephech* and *Neschamah* be two principles really distinct, or two faculties and powers of one only principle, I shall not in this place determine, nor is it material to the thing in hand to inquire.

9. Again, *Christ* himself hath taught us, that his *spiritual coming in his Saints*, is as the *Son of Man*, *Matth. 16: 28*. *Verily I say unto you, there are some standing here, that shall not taste of death, till they see the Son of man coming in his kingdom.* This can not be meant of his *Last coming* at the day of judg-

judgment, else it would infer that some that hear him speake these words, have not as yet tasted death, nor shall unto the Last Day; which is absurd. Therefore this coming of the Son of Man must be his inward and spiritual coming into his Saints. Again, he said himself, that the Father had given him authority to execute judgment, as he is the Son of Man; and that the hour should come, wherein that are in the graves shall hear his voyce. And he told them, that time was in part come already, which must be understood spiritually and inwardly, at least in great part, *John 5: 25, 26, 27, 28.*

To, And according to this I find a very observable saying in Calvin, on the Epistle to the Hebrews upon these words, *For he who sanctifieth, and they who are sanctified are all of One.* His words are the following: *Neque enim, tantum quatenus Deus est, nos sanctificat, &c. For neither doth he sanctify us only as God, but also the vertue or power of his sanctifying is in his manhood, (or, humane nature) not that it hath it from it self, but that God hath poured forth a solid fulness of Holyness into it, that from whence we may all draw, to which pertaineth the saying, I for their cause do sanctify my self, therefore if we be profane and unclean, the remedy is not to be sought afar off, which is offered to us in our flesh.* Thus Calvin. Now if he doth sanctify us as man, it is certain, as man he must be in us; for a cause can

act at a distance, but by some *medium* or middle; but there can be no middle; but the *man Christ* himself, his *Life* or *Soul* extended *unto us*: for it were a most absurd thing to think, that the *Manhood* of *Christ* doth operate upon the *Deity*, and through the *Deity* upon us, for the *Deity* is altogether an impassible being, by reason of his most infinite perfection. And seeing he saith the *Remedy* is not to be sought afar off, which is offered to us in our flesh, I am not how this can be understood of his externall person, for indeed that is at a great distance from

I know *Calvin* hath a conception that the *Saints* do partake of the flesh or body of the *external* person of *Christ*, which yet is hardly intelligible, lesse we should conceive, that it doth send forth an exceeding subtile influence upon us: but if it be so, the argument will hold stronger, that if the *body of Christ* can influence us at such a distance, how much more the *Soul*; seeing the *Soul* is more capable of so vast an extension, then the body, but the *flesh of Christ*, that the *Saints* feed upon, is rather that *divine body*, the substance of which is of another kind, then the outward body, how much soever made glorious, or spiritual: but the body can not sanctify us, without the *Soul of Christ* extended into it, for it is rather the *Soul*, or that is the *man*, then the body; and holy-ness can not be properly inherent in any meer body,

being the property of an intellectual being, and therefor it can not convey holiness into another, simply by it self, but onely as it is the instrument of the Soul, which is the onely proper and immediat subject of holiness.

II. And thus having given an account, not onely from *Luther*, and those who embrace the *Augustan confession*, but also from *Calvin* himself, (for whom the *Presbyterians* have so great an esteeme) of the wonderfull power and influence, that the *Manhod* of *Christ* hath in and upon the *Saints*, and of his being so near unto them. Let us now see, what their great *Seer S. R.*, as the *Author* of the *Postscript* calleth him, saith to the matter. Almost all his *Epistles*, especially the *First part*, are so full of expressions, concerning that nearness of *Christ* to himself, and of his enjoying his Love, and hungering more and more after the enjoyment of it, that it is needles to cite any particular Testimonys out of the book for the same: yet for the satisfaction of those that have not read his book of *Epistles*, I shall cite some particular places, holding forth that wonderfull nearness of *Christ*, that I plead for, and that *Christ* himself is present with and in his *People*, and that he giveth them not onely his comforts and Graces, but himself to be enjoyed by them, even in this life. See 1 part, Ep. 120. *If joy and comforts* (saith he) *came singly and alone*

with

without Christ himself, I would send them back again, the gate they came, and not make them welcome. But when the Kings train cometh and the King in the midst of the company, O how am I overjoyed with floods of love? This is such a plaine testimony, that it quite destroyeth that deceitfull distinction, that the Presbyterian Teachers have, when they tell us, *Christ is in us by his Graces, gifts, and operations, but not by himself.* For are not his joy and comforts, his gifts, or graces and operations? and yet S. R. saith, *If these came singly and alone without Christ himself, he would send them back again the gate they came, and not make them welcome.* And indeed Christ can not be separat from his Graces, no more then the Soul can be separat from the love, and joy, that is in it, and emanates from it; or then the Sun can be from his beames, or the fire from its heat. Again, see 1 part, Ep. 29. *I can neither speake nor write feeling nor tasting, nor smelling, come feel, and smell, and tast Christ, and his love, and ye shall call it more then can be spoken: To write how sweet the honey-comb is, is not so lovely as to eat and suck the honey-comb, one nights rest in a bed of love with Christ, will say more then heart can think, or tongue can utter.* Surely these words hold forth an immediate presence of Christ, for we can not tast, nor feel that which is not really present. Again, see Ep. 191. *There is nothing will make you a Christian*

indeed, but a tast of the sweetness of Christ, come and see, will speake best to your Soul. This plainly implyeth that Christ is present, even to them who are not Christians indeed, seing to tast of the sweetness of Christ is that onely, which makes one who is not a Christian indeed, to be a Christian. But beside all this, I shall cite some expresse testimonys for Christ his being *in the Saints*. See 1 part. Ep. 43. *It's not for nothing that it's said Coloss. 1: 27. Christ in you the hope of glory: I will be content of no pawns of heaven, but Christ himself.* And 2 part. Ep. 1. *I have good confidence, Madam, that Christ Iesus, whom your Soul through forrests and mountains is seeking, is within you.* Many more testimonys may be cited, but these may suffice, to prove that this great *Seer*, in the Presbyterians account, did believe that not onely the Graces and Comforts of Christ are in the Saints, which are as it were his train and attendants, but that he himself is in the midst of them. And if it be replied, that by *Christ his being in the Saints*, he meant a God, not a Man, as we understand it.

12. To this *Answer* 1. God, or the Word or Logos singly considered, is not Christ, but the Word incarnate, or the Word made flesh, and planted in us. For Christ signifyeth [*Anoynted*,] and it is the Man Christ, that is Gods Anoynted: and indeed we can not see, nor tast, nor smell, nor feel, of the

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aked Deity of Christ, nor converse with Christ simply as God, but as *God-Man*, or the *Word incarnate*; and the Presbyterians commonly teach, that there is no access to God, nor communion with him, but through the Mediator Christ Jesus, as *Calvin* himself teacheth, for thus he writeth on the Hebrews, cap. 1: ver. 2. *That God is no otherwise revealed to us then in Christ, for there is so great a brightness in the essence of God, that it blindeth our eyes, till it shine upon us in Christ.* Whence it followeth, that we are as blind men to the Light of God, unless it shine to us in Christ. By this it is dear, that *Christ* importeth somewhat beside the essence of God, which is his *Manhood*, or as he is the *Word incarnate*.

But 2. The Presbyterians now adays would not onely exclude Christ as Man, but even as God, out of his Saints, for they are greatly offended at *John Owen*, an *Independent Teacher*, who in his book on the *Perseverance of the Saints*, hath affirmed, that the *Holy Ghost* himself doth really indwell in the Saints, so that not onely the graces and gifts of the *Holy Ghost*, but he himself is an indweller in them, and is united unto them, and they to him: and for this *Caudry*, a Presbyterian hath found fault with him,

And 3. I shall produce some of *S. R.* his own words, and leave them to the Reader, whether they do not hold forth somewhat of the truth of that,

which I plead for, although I believe he had not a distinct and explicate understanding of it. See 2 part, Ep. 38. *I know (said he) God is casten (if I may so speak) in a sweet mould and lovely image, in the person of that heavens-Jewel the Man Christ, and that the steps of that steep ascent and stair to the Godhead, is the flesh of Christ, the new and living way.* Surely these words import no lesse, but that Christ as Man, although not as to his external person, yet in some other mysterious way, is present with the Saints on Earth, seing they can not see God, as in himself, but as he is to be seen in that lovely image of the Man Christ, whose flesh is the steps and stair to the Godhead. And therefore we must have that flesh in us, else we can not ascend to any true communion with him in our hearts.

13. But again, see a more expresse testimony, that the Man Christ is in the Saints, & buddeth forth blossometh and beareth fruit in them part 3. Ep. 13. *But the Plant of Renown, the Man whose Name is the BRANCH, will budd forth again, and blossome as the rose, and there shall be fair white flourishes again, with most pleasant fruits upon that Tree of Life, a fair season may he have, Grace, Grace be upon that blessed and beautifull tree, under whose shaddow we shall sit, and his fruit shall be sweet to our tast.* Again, see 3 part. ep. 8. *Iesus that flower of Jesse, set withon hands, getteth many a blast, & yet withers not, because he is his Fathers*

noble

noble Rose, casting a sweet smell through Heaven
 and Earth, and must grow; and in the same garden
 with him, grow the Saints. Now I would ask the
 Author of the *Postscript*, Do these words of S. R.
 hold forth a false Christ, or another Jesus, then the
 true Jesus, the Son of Mary? If they do not, then
 why doth he accuse the *Quakers*, as holding ano-
 ther Christ, onely becaus they speak of Christ in
 them, as formed in them, budding and growing, and
 bringing forth fruit of Life, who is the Plant of Ra-
 anion, the *B R A N C H*, the Tree of Life, the in-
 corruptible Root, the Seed, and Word Ingrafted.
 And surely it is impossible to understand how the
 Man Christ Jesus casts a sweet smell through Hea-
 ven and Earth, if he is not present both in Heaven
 and Earth. Again, see 1 part. Ep. 127. If Christ
 bud and grow green, and blossome, and bear seed again
 in Scotland, and his Father send him two summers
 again, in one year, and blefs his crop. O what cause
 have we to rejoyce in the free salvation of our Lord,
 and to set up our banners, in the Name of our God!
 I have cited these passages the rather, becaus many
 Presbyterian Teachers, as wel as others, when they
 hear, or read such words as proceeding from us,
 namely, that Christ is a Seed or Plant of Life in us,
 growing, sprouting, budding, blossoming and
 bearing fruit, and that this Heavenly Seed and Plant,
 is a tender Plant, as he is so called in Scripture, that

is bruised and wounded by mens sins, and hindered to bring forth fruit in them, that give place to sin, but groweth strong, and becometh exceeding fruitfull, in all them, that joyn to it, and love it, and deny those things that are contrary to its nature, such as all kinds of sin are; then they cry out, *horrid blasphemy*; this is to deny the true Christ of God, the Son of Mary.

14. But if these expressions be sound & orthodox in *S. R.* I hope they are not blasphemous in us, seeing we hold forth no other Christ Jesus, but the same that all the Saints believed in, and was of *Mary* and *David*, according to the flesh, and before them, and the Father and Lord of them, according to the Spirit, who is the Saints *hiding-place* in all ages, as it is written *Isaiah 32:2. And the man (to wit, the Man Christ) shall be as an hiding-place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great Rock in a weary land.* Surely this is a Great and Mighty Man, so that we may justly say, as these did of old, *what manner of Man is this, whom the winds and sea obey.* For indeed he commands the winds and the sea, and all the creatures, to whom all power is given in heaven and earth: and though he hath his Deputys and Servants under him, yet they can doe nothing without him,

15. And therefore he himself is *every where present*,

fant, and knoweth, seeth and perceiveth all things. He knoweth the most secret thoughts and actions of all men, both good and; he told the woman of *Samarit*, who had been a bad and evil woman, all that ever she did, even the Man Christ Jesus, as she her self did acknowledge, and went and preached him to others, *Come*, said she, *and see a man, that told me all that ever I did, is not this the Christ?* But to say, he told this as knowing it by revelation from the Father, and not as the Man Christ Jesus, is to equall other Prophets unto him, who knew the thoughts of men by revelation, and indeed to weaken the argument, that she brought, to prove, that he was the Christ, becaus this man told her all: but seing this Man knew all her deeds and thoughts immediatly, and needed not Divine revelation, to know them, therefore he was indeed the true Christ, for no other man had such a priviledg, and certainly he told her much more inwardly, then outwardly, and therefore he was in her, to wit, by his Life, Light and Spirit. And how could the woman, that was cured of her bloody-issue, by touching the hem of his garment, have touched him, *Luk 8.* if his Spirit and Soul or Life had not extended into her, for her touch was not a bare outward touch, nor did she touch his body, but onely the hem of his garment, and although many touched him beside, in the great presse of people, yet he felt her touch, that was an-

other sort, then all the other touches; even a spiritual touch, so that her Spirit reached unto his Spirit, and drew from it, out of his body, and he feeling this, said, *who touched me?* Tis ο αἰσχροῦς μὴ; albeit it was a woman, that touched him, and he did ask the question in the *masculine article*; and indeed a masculine and vigorous touch it was; her spirit being raised by faith, into a masculine and Heavenly vigour, touched his Spirit, and drew vertue from him, and therefore his Spirit reached unto her, that did both so draw forth her Spirit towards him, and also did convey unto her that healing vertue. And surely many thousands have as really touched him, as she did, by the spiritual touch of faith, who never had his outward body, or external person present to touch it, and have drawn virtue from him, whereby their Souls have been cured, and some also have found their bodys cured and restored to health.

SECTION XIII.

1. *If by [common] be understood, that Christ is Gods free Gift, we acknowledg him so [common.]*
2. *The Life and Light otherwise in the Son of Mary, then in us.*
3. *Christ a truly Mediator, in the Saints, as without them, in heaven, proved out of John 17:23. and Rom. 8.*
4. *The Seed of regeneration is sown by Christ the Son of Man.*
5. *God*

5. *God the Father is greater then Christ as Man.*
 6. *The Omnipresence of the Manhood of Christ in all creaturs doth not confound his Godhead with his Manhood.* 7. *That Scripture Luk 2:49. opened.* 8. *The 6, 7, and 8 charges utterly false.*
 9. *The Presbyterian Teachers make the Devil greater, and of a larger extent then the Heavenly Manhood of Christ, to the great dishonour of our Blessed Saviour.* 10. *The Quakers put not their Prophets and Teachers in Christ's robe, but acknowledge him exalted above all creatures, more then the Presbyterians.* 11. *The blindness and darkness of the Author of the Postscript, that denyeth the Saints to have any measure of that Light that was, or is in Christ.* 12. *How farr the Author of the Postscript hath outshot himself, in denying Christ to be in the Saints.*

ANd thus having by many Scripture testimonys, and arguments builded thereupon, together also with the testimonys of others, and some of the Presbyterians own Prophets, so fully proved, that Christ is in the Saints, yea and in a true sense, in all men, and in all things, as God is. Before I close this particular head, I shall a little more narrowly consider the Author of the Postscript his words in in the 5 charge. He saith, we affirme Christ to be a common sort of thing. His de-

designe is easily to be seen here, as if we undervalued Christ, but it is no undervaluing of him, to call him *a thing*, seing the Angel called him *that holy thing*, Luk 1: 35, *That holy thing which shall be born of thee, shall be called the Son of God.* And this *holy thing* we say is in all men.

1. But if by *common* he mean, either that it is of mens nature, or that all men have the enjoyment of it, in that sense I deny that it is common, for it is not of men, but it is in the nature of it, a *most rare, divine, and singular thing*; and though it be in all, yet it can be enjoyed by none, but them who are Saints. But to understand by *common*, that it is the free Gift of God unto all, whereby all may be saved, in that sense we do not deny it to be *common*: nor doth its being common derogate any thing from its excellency, for, *bonum quo communius, eo melius*, a good thing the more common it be, the better it is. Is not God a common Creator, and yet he is not the less good or excellent; so nor is Christ the less good or excellent, that he is a common Saviour, in so farr that he doth put Life and Salvation within the reach of every man in a day of visitation, that they may be saved.

2. But the summe or substance of this his charge is false, namely that we affirme, that *Christ is in every man, as he was in the Son of Mary*, for we say. The Son of Mary is Christ himself, and though

though his *Light* and *Life*, and *Spirit* or *Soul* be in us and in all men, yet not so as in the Son of Mary; for it is in him in the fulness, and in us onely by emanation from him. It is he; the Son of Mary, that giveth us this living water, who is th Fountain and Spring of it: whereas the stream of it is but in us, and God who is *Light* is otherwise in the Son of Mary, or Man-Christ, then in us, or any other men, for he is in him by an immediate union and communion: whereas he is in us but by the Man Christ, as in regard of union and communion; so that our union and communion with God is but mediat through him.

3. And this wonderfull mystery Christ himself doth clearly hold forth, Ioh. 17. verse 23. *I in them and thou in me, that they may be made perfect in one.* Observe here, an excellent order; *Christ in the Saints* and *God in Christ*, So that as in respect of union God is not immediatly in us, nor immediatly united with us, nor we with him, but God is in Christ and Christ is in us. And so God through Christ is in us, and thus Christ doth declare himself to be the Mediator betwixt God and Man, as he is in them, *Thou in me and I in them*, here Christ is the middle-man or Mediator as being in the Saints, which confuts the gross and most comfortless doctrine of the *Prebyterians* and others, who affirme that Christ as Mediator is only without us, in heaven, and

and is not Mediator in us, whereas he himself in this place hath declared the contrary, *thou in me and I in them, that they may be made perfect in one*; So that of all things visible and invisible, *Christ* is next unto God, and most near unto him, as in regard of union and communion, and then the Saints by their union with Christ are united also unto God, and he unto them. And if Christ be mediator in the Saints, then he is Man, or the *Word incarnate*, in them, for the *Word* or *Logos* simply considered, is not mediator, because he is of a nature as remote from us, as the Father, being one essence or substance with him, and indeed it is the Man Christ, that spake these words in prayer unto his Father, for the *Logos* simply considered is God himself, and cannot be supposed to pray unto God, for that to which one prayeth is greater then he that doth pray: and it is the Man Christ, or *Word incarnate*, who said, *my Father is greater then I*, so that Christ as Man is inferiour to God, & this is the same Spirit of Christ, as Man, that prayeth and maketh intercession unto God in the Saints, *Rom 8.* and hath done so from the beginning, and by whom the children of men in all ages have received grace from God.

4 For the seed of Gods Grace, which is the true seed of regeneration that hath been sowne in all ages of the world, as well before as since Christ did outward

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wardly come in the flesh, was sown by the Son of Man, to wit, the Man Christ Jesus, as he hath expressly taught himself, *Math. 13. 37.* *He that soweth the good seed, is the Son of Man*, who is the good and friendly Man, and therefore he hath been in all ages and places of the world, becaus he hath sown his seed in the world, and not in some corner of it onely; and the seed which he hath sown is the *ingrafted Word*, even a measure of the same divine and Heavenly Nature, Light & Life that is in himself, as he is the *Heavenly Man*, or *Lord from Heaven*.

5. Whose nature as Man, is Heavenly and Divine, all though it be inferiour to the God head, for he said, *my Father is greater then I*, nor will his *omnipresence* and *omnipercipieny* prove, that, as Man, he is as great as the Father for the whole universe of created beings of Heaven and Earth, visible and invisible, are as the *dust of the ballance*, and *drop of the bucket*, in comparison of God.

6. And therefore that the Heavenly Man Christ Jesus, his Spirit, *Light* and *Life*, doth *every where* extend it self into all things, will not prove that Christ, as Man, is equall unto God; nor yet confound his God-head and Man-hood, it only proveth that the Man Christ Jesus is a great and mighty and most excellent being, farre above all, and excelling all men and Angells, and all other angelicall and heavenly powers, and principallitys; which is a most certain truth

truth, and therefore do all the Angels worship him, as they are commanded.

7. And this universall presence of his in all things he declared himself, when *Mary* his Mother according to the flesh, with her husband *Ioseph* did seek him; among the multitude, *why did yee seek me* (said he) *did yee not know that I must be in this* *in the things of my Father.* *Luk. 2. 49. and verse 50.* They understood not that saying which he spake unto them, and indeed many at this day do not understand it, which place of Scripture *Dionysus of Alexandria*, brought against *Paulus Samosatenus* to prove, that Christ was before *Mary*, and if Christ was before *Mary*, he was not only God, but Man, for it is the *Man* or *Word incarnate*, that is the *Christ*, or *Anointed of the Father* and not the *Word* or *God-head* simply considered.

His 6, 7, and 8, charges are, that we affirme *Jesus*, the true Christ the Son of *Mary*, to be onely an ordinary vessell, which containeth this *Light*, as the Spirit of every other Holy Man doth, and so not only pulling down our exalted Prince from his Throne of Glory, but putting our false Prophets (as he calls them) in his place, cloathing them with the glory of his proper titles, as being Christ as wel as he, because containing the same *Light* with his.

8. *Answ.* That these charges are exceeding falso and unjustly layd upon us will abundantly appear, from

from what is already said, in answer to the former, and therefore I need say the lesse, onely to let the Reader know that we are so farre, from affirming Jesus the true Christ, the Son of Mary to be onely an *ordinary vessell &c.* that we both believe and affirme him to be *a most Wondersfull and extraordinary Vessel*, and that both in respect of his Soule and body, as having the Center and Spring of that Divine Light, Life and Nature, whereof we have but the ray and streame. And though the Vessels of other men have the Light in them, yet they contain it not, but it rather contains them, for *the greater is not contained in the lesser, but the lesser in the greater.* And thus we do not pull down our exalted Prince from his Throne of glory, but acknowledge him more exalted, then our adversariys do, who would confine and limit him to one place, and altogether exclude him, as Man, from having any throne in the hearts of his people: whereas they do acknowledge that the Devil is in all wicked men, bad and good men also, and yet they will not acknowledge Christ to be in all, nay not in any, good men upon Earth.

6. And thus they make the Devil greater then he, which is no small dishonour to our Blessed Saviour: and they who deny him to be in men, even the Saints, seing he is really in them (conforme to the testimony of Scripture and the experi-

ence of them who know and witness him revealed in them) are deniers of him, as really as they who denied him when he came in the flesh.

10. Again, that we put our Prophets (whom he falsely calleth false Prophets) in the place of Christ, cloathing them with the glory of his proper titles, as being Christ, as well as he, because containing the same Light with his, is such a grosse and manifest lye and forgery, that a greater can not be invented, for we do exalt him both with our hearts and mouths, above, not onely, all men of our own profession, but above all men and Angels, and that beyond all comparison; yea we exalt him more then this our *accuser*, or any of his brethren, even as Man, as having a substantiall dignity and excellency, belonging to him as Man, above all men and Angels whatomever: nor will it in the least follow from our principles, that because we have a measure of his Light and Life in us, that therefore we put ourselves in his place, or roome, as is already cleared: for he has it in the fulnesse, *in whom the fulnesse of the Godhead dwelleth bodily*; and GOD gave not the Spirit unto him by measure; whereas whatever Light, or Life, Vertue or excellency we or any Saints, or Angels have, is derived from him, and is but a measure of his fulnesse: and God the Father dwelleth in him immediately, but in us mediately through him, as is above declared and opened, from *John 17: 23*.

11. And

11. And what a blind and dark man is this, that will not acknowledge that the Saints have any thing of that Light in them, which Christ hath in himself! Let him tell us, and prove it from Scripture, if he can, that Christ putteth any other Light, or Spirit in his people then that which is in himself. But the contrary is manifest from Scripture, that it is one and the same Spirit, Light and Life, both in him, and in them. But if some, more sober then this *Author*, will acknowledge, that Christ is really in the Saints; albeit they do not understand how he is in all men; to such I say, viz, who affirme Christ to be in the Saints, that, by this mans argument, to wit, the Author of the *Postscript*, they deny the true Christ, the Son of *David*, and *Mary*, and set up the Saints in the place of Christ, as being Christ, as well as he, becaus, as he saith, containing the same Light.

12. Let them consider how farre the *Author* of the *Postscript* hath outshot himself in this particular, and in stead of pleading for the true Christ, hath in effect denied him, and robbed all the Saints of God, of having him in them, expresse contrary to the Scripturs. And I have often wondered how these men will so freely acknowledge, and plead for the devil his being in all wicked men, and yet deny that *Christ is in all good men*: yea scing they plead, that all good men, while they live on earth,

earth, have sin, and sin daily in thought, word and deed; yea continually: they must also acknowledge, that in so farre as sin is in them, the devil is in them, who is the father of all sin: and yet they will not have Christ to be in all, no not in the Saints; which sheweth them to be extreemely blind and inconsiderate. And I would ask them this one question, *Do they think that the Devil is a Spirit of a larger and greater extension, then the Soul or Spirit of Christ as Man?* If they say, *no*: then *Christ is in all men*. If they say, that the Devil is a greater Spirit, then the Spirit of Christ, as Man; then they plainly declare, that the Devil is greater then Christ, which is horrid and detestable blasphemy.

SECTION XIV.

1. *That the Presbyterian Teachers set themselves in the place of Christ.*
2. *They goe back to the church of Rome, and her Popes, to prove their call.*
3. *They labour to turn people from Christ in themselves.*
4. *That they may keep up their trade and gain.*
5. *Who love to hear Christ in themselves, love to hear him in others.*
6. *The Author of the Postscript his blasphemy against the true Christ of God in mens hearts.*
7. *He is better skilled in the art of railing, then in the way of disputing.*
8. *The Christian Quakers love and honour all true Ministers*

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sters of Christ Iesus. 9. *An old policy of Satan, to call the ministers of Anti-Christ, ministers of Christ, as among Papists and Presbyterians.*
 10. *Why we cannot joyn with Presbyterian Teachers.*

1. **A**Nd whereas he falsly accuseth us, as putting any of our Prophets in the place of Christ; This may be justly retorted back upon him and his brethren, who deny the *immediate presence, and immediate revelation, and teachings of Christ in his people*; and so they set themselves indeed in the place of Christ, crying up the necessity of mens teachings, and crying down the necessity of *the teachings of Christ in peoples hearts.* And they tell the people, that they must heare them, and learn of them, else they can not be saved, and if any refuse to heare them, and learn of them, they accurse them.

2. And yet they can not give any sufficient account of their *call* from Christ to preach, but do generally in these days goe back to the *Apostate Church of Rome*, and her *Popes and Bishops*, whom they have so often called *Babylon and Anti-Christ*, to derive their call, as even *James Durham* a great Presbyterian Teacher hath done in his book on the *Revelation.* But if people come to hearken to the *teachings of Christ in them*, and believe in the same, they

hey turne desperate enemys against them, and do all they can to stirre up the Magistrate, to persecute them; as indeed it is the *Presbyterian Teachers*, especially the mongrell sort of them, that are the great occasion of our present persecution. And in effect, this is their language upon the matter, *heare us, and learn of us, but heare not Christ within you, learn not of him, as he teaches you in your hearts, as the Quakers tell you ye ought to do, for there is no true Christ in you at all: that which reproveth you for sin in your hearts, is not the true Christ, but a false, nor is it the least measure of that Light, which was in him, that shineth in your hearts, and lets you see your sins; this Light in you can not teach you the saving knowledge of God, nor lead you unto God, although ye should follow it never so faithfully, but we can teach you the true and saving knowledge of God, and if ye doe what we bid you doe, ye shall certainly be saved, we can pawn our soules for you, therefore heare us, and ye shall be saved.*

3. But if ye heare not us, ye can not expect Salvation, we are the alone Ambassadors, that God hath sent unto you to teach you, and lead you into the Kingdom of G O D; you need no other immediate Teacher, or Preacher, nay, ye need not that Christ should be in you at all, you need no immediate teachings of Christ or of God at all: immediate revelations are ceased since the Apostles dayes, and there is no use of them,

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means are so plentiful. I appeal to all sober and impartial men, if this be not to set up themselves in the place of Christ.

4. And what's the cause that these men are so great enemys to the immediate teachings of Christ in the hearts of people, but that they feare that if people come to receive the teachings of Christ in their hearts, they will deny them as false Teachers, and so their trade and gain will down.

5. But all true Preachers, they preach not themselves, but Christ Jesus, as the Apostles did, and they preach him not onely ascended into Heaven, and as being in heaven, but they preach him also as being *in the hearts* of people, saying, *The Word is near thee, in thy mouth and in thy heart*, Rom. 10: Deut. 30. And all true Preachers are glad, that people come to know Christ, and learn of him *in their hearts*: and they are assured that they who are come to learne of Christ immediately, will never despise or reject the ministry of those whom Christ doth send, and in whom he speaks, for the *sheep of Christ hear his voyce*, wherever it soundeth, and they who love to heare Christ in themselves, love also to heare him in others, and receive the Word, not as the Word of Men, but as it is indeed the *Word of God*. And thus I have gone through the *eight particular Charges*, wherewith he hath so falsely charged us; and in plainness and simplicity of
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heart, declared our believe concerning them, and how that *we owne the true Christ*, as true and perfect God, and as true and perfect Man, who, as concerning the flesh, was the Son of David, and of Mary, but yet was before Mary and David, and all men; who is *the Son of God*, blessed for evermore.

6. And seing these 8 false charges are the onely foundation, on which the *Author* of the *Postscript* builds all his other calumnys, and his whole discourse; his sandy foundation being removed, his building falls with shame upon his own head: and I wish his eyes may be opened by that Light, he hath so maliciously reproached, that he may see, what that Spirit is, that hath led him so to blaspheme the true Christ of God in mens hearts: for certainly it is not the Spirit of Christ, but of Satan, seing no man speaking by the Spirit of God calleth Iesus accursed, as Paul declared. O that he may be made to looke upon him whom he hath pierced (in his tender Life, and Seed in his own heart, by such malicious and envious speeches) and mourn bitterly for so doing, and doe so no more, that he may find mercy of the Lord!

7. It were a needles labour to follow him, in all the rest of his discourse, or to give a particular reply to every sentence, the whole containing no arguments, to prove us guilty of such things; he had done more as a man, and as a Christian, to have charged

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charged us with some things that we did truly hold, and if he did suppose them to be errors, to have endeavoured to refute them with solid arguments, brought from Scripture and sound Reason; nothing of which he hath done, but *raileth* on from the beginning to the end. It seemeth verily that he is better skilled in the art of *railing* (which is a *black art*, to be sure, too familiar to the tribe of *black-coats*) then in the way of *disputing*. But I shall take notice of one thing before I leave him, as where he saith.

Pag. 12. from line 15. *As the ministers of Iesus Christ are the men in the world, against whom they have the most pure and perfect hatred, so it is against those ministers more particularly, who are most tender and edifying, and by whose labouring among the people, their Lord and Master who sent them, sees of the travel of his Soul, and is satisfied, that they as the ministers of Satan set themselves, very fit messengers are they, if any were caught up to the third heaven, to buffet him, I appeall in this matter to the experience and observation of all, who take notice of their way, and how little they trouble others, their Master fearing little, or finding little damage to his dominion and kingdom, by these lazy lie-tyes, and idle loyseters.*

8. *Ans. This is like the rest of his false accusations: we hate no mens persons, but their vices, and farre be it from us, to oppose any of the true*

ministers of Iesus Christ, nay, we love them, and honour them, for their works sake, and we judge our selves bound in conscience, at all occasions to heare them, and countenance them, but such men as call themselves *the ministers of Christ*, and after triall, are found *not* to be his *ministers*, or sent of him, we find our selves called of God to deny them, and witness against them, as Christ did against the *Pharisees* of old, and as the *Prophets* did against the *false prophets*, who taught for *gain* and *rewards*.

9. This hath been an *old policy* of *Satan*, which many have used in former times, to call themselves with such *splendid names*, as *Ministers of Christ*, and of the *Gospel*, when they have been rather *ministers of Satan*, and of *Anti-Christ*. The *Popish priests* and *bishops* doe the same, and the *Pope* calleth himself *Servus servorum Dei*, a *servant of the servants of God*. And indeed this is one of the great *stumbling-blocks*, that the *Popish Clergy* and *priests* lay in the way of the people, to keep them in *blindness* and *superstition*, and beget a prejudice in them, against the *Protestants*, and dissenters from the *Popish Church*. Oh! say they, *these men are abominable hereticks*, who deny our holy mother Church, and her holy priests and bishops, and our holy father the *Pope*, whom Christ hath appoynted, and set up as his *Vicar upon Earth*. And then they reckon up so many holy priests, and bishops, and so many holy
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Fathers, as have been, and are in their Church. And thus they seek to deceive the people, and to speake freely, I do not question it, but there have been some in the Popish Church, who had as great pretences to holyness, and looked as like holy men, as any to be found of the Presbyterian Teachers. And I judge, the Presbyterians themselves will not generally conclude, that for these many hundreds of years, there have been no holy men in the Church of *Rome*, which yet hath been an *Apostate Church*, for many hundred years, and yet all this will not prove, that we ought to joyne to the Church of *Rome*, becaus of some men that have lived in it, or may as yet be in it, that may be really as holy, and of as good a life and conversation, as any the Presbyterians can name among themselves. And the like may be said of the *Lutheran Church*, and Church of *England*, which is *Episcopal*, I suppose this Author and his brethren will not be so uncharitable, as to conclude there are no holy men in the Episcopal Church, or that no Bishop is a holy man: and I question not, but they can instance some among *Lutherans* and *Papists* also, that have taken and do take as great pains to preach, as any Presbyterian Preacher ever did, and greater also. Some of the *Popish priests* have travell'd into the remotest parts of the world, to preach, and they alledge they have preached Christ, as much

as the *Presbyterians* alledge they preach him at home. *Xaverius* a Papist preached to the *Chinenses*, and was at greater pains, then any *Presbyterian* that ever I heard of, for they commonly nest themselves at home, and enjoy as much bodily ease and pleasure, as other men, they seldom preach out of their own *parishes*: but I never heard of any of them goe and preach to *heathens*, where the *Name of Christ* hath not outwardly been mentioned, as many in the *Popish Church* have done. Nor will it solve the matter to say, that though there have been some holy Preachers in the *Popish Church*, yet they preached many errors with some truths, and therefore since the *Light is broke up more clearely*, they are now to be turned away from, although in these dark times it might have pleased God to make some of them instruments of *salvation to peoples souls*, which may as yet be, where a further *manifestation* is not given of God. For the same answer will as wel serve us against the *Presbyterians*, as it will serve them against the *Papists*. Admitt then that there may be some *holy men* among the *Presbyterian Teachers*, and that at times the *Spirit of God* hath breathed through them (when they did little notice it, and had not that care to attend his *breathings*, and *movings*, so as onely to speak by them) and that when the *Spirit* thus breathed through them, they have been instrumentall to the *Salvation* of some souls; yet be-

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because these men did also preach many *errours*, and did not regard *the inward call and movings of the Spirit of God*, as they should have done, but spake more frequently without them, then with them; and in their own *will*, beginning and ending with the *houre-glasse*: as also because they laid too great weight on the bare *outward call of men*, and on *meer natural and acquired abilitys*, and have affirmed, that *Grace or piety is not essentiall to a minister of Christ*, and have not preached *the pure Truth*, as it is in *Iesus*, but for most part, grosse *errours*, as namely, that *Gods Grace is not Universal*, that *Immediat Revelation is ceased*, that *we must sin for terme of Life*, that *men may committ murder and adultery, and yet be in a justified state*, and perfectly justified at that instant.

10. I say, for these and many others *causes*, we can not owne them, as *ministers of Christ* according to the pure order of a Gospel Ministry, and especially because they take *hire and wages*, as much as any, they are *hirelings*. Yet we do really make a difference, betwixt those who are more tender and conscientious, and others; and are glad to meet with any such, for they are very thin scattered at this day. And if we take more paines on such, then upon others, & some times give them a sound thresh, it is in love to them, and in hope to find *corn* among them, which we expect less to find
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among the profane, whom he calleth *lazy lie-byes*, and *idle loyteres*, and yet such men were the farre greater part of the *Presbyterian Ministry* in its most flourishing time.

SECTION. XV.

1. *Many unsound and unsavory expressions in S. R. his Epistles.*
2. *Yet he both experienced and declared of Immediat Revelation, and the Spirits immediat teachings.*
3. *He confessed there was a gate of finding Christ, that he had never lighted upon.*
4. *The Christian Quakers know this gate, which is to wait upon him in the shinings of his Divine Light in their hearts, being retired unto the same in pure silence.*
5. *Silent wayting proved from many Scriptures.*
6. *An observable confession of S. R. that the Presbyterians have stinted a measure of so many ounce weights upon holynes, and no more.*
7. *Some very observable Testimonys out of the book called, The fullfilling of the Scripturs (highly commended by the Presbyterians) to some of the chief and main principles, experiences and practices of the people, called, Quakers.*
8. *A great out-leting of the Spirit in the West of Scotland about the year 1625.*
9. *Called by the profane rabble the Stewarton Sicknes: That caused a strange unusuall motion on the hearers, that some*
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were made to fall over in the place and were carry-
 ed out. 10. The same Life and Power of God;
 and out-letting of his Spirit, but more clearly, is
 now among the Christian Quakers. 11. Many
 Presbyterians now joyn with the profane rabble,
 to call these unusuall motions (the reall effects
 of Gods Spirit among us) the signs of some diabo-
 licall possession. 12. The Author of the Post-
 script guilty of this impiety. 13. Many Presby-
 terians, like the Scribes and Pharisees, who pro-
 fessed to owne the Spirit of God in Moses and the
 Prophets and denyed the same Spirit in Christ and
 the Apostles. 14. That glory that shined forth
 among them, disappeared, when they turned per-
 secuters of others. 15. An objection answered.
 16. The Author of the fullfilling of the Scripturs
 affirmeth, that there was an Apostolick Spirit lett
 out upon the first Reformers, which is inconsistent
 with their doctrine that immediat revelation is
 ceased. 17. That Robert Bruce had an extraor-
 dinary call to the Ministry. 18. That he keeped si-
 lence for a considerable time before he preached,
 as the Preachers among the Christian Quakers do.
 19. He had the Spirit of discerning to know when
 a man preached not by the Spirit of God, and when
 he did, which is our experience also. 20. The
 Author confesseth it is some thing else to be a Mini-
 ster of Iesum Christ, then to be a knowing and elo-
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quent Preacher, which is contrary to the Presbyterian doctrine now, and according to the doctrine of the Christian Quakers. 21. Robert Bruce, his Prophecy, that the Ministry of Scotland would prove the greatest persecuters, that the Gospell had, fulfilled. 22. A wonderfull influence that Robert Bruce his prayer had not only upon those present but on some absent, that heard not his words. 23. The said Author confesseth, that the Presbyterians, are grossely mistaken concerning some Scripture truthes, and promises, that after shall be made clear. This we know fulfilled. 24. A loving exhortation to professors. 25. He doth acknowledge Immediat Teachings. 26. He calls their own prayers many times a peice of invention rather then a matter of earnest with the Lord. 27. He commendeth it in Robert Bruce, that he would not goe to preach without the Lord, which is contrary to the Presbyterian doctrine in our dayes. 28. He commends many things in those men that Presbyterians now condemn and reproach under the name of Quakerism.

HAVING in my answer to the Postscript referred unto some places in S. R. his Epistles, and also unto that other book, called the *fulfilling of the Scriptures*: I shall in this last Section, cite some passages that do sufficiently answer unto those referrs.

I. In

1. In my first Section, I say, that *I doe find very many unsound and unsavoury expressions in S. R. his Epistles*, that the Life and Spirit of Christ in my heart doth not only not bear witness for, but against, and indeed the Scripture also doth beare witness against them. Of this sort I shall cite a few of many, 1 part. Ep. 12. *The Bible beguiled the Pharisees.* Surely this is a very unsound and unwary expression, and I dare say, had such an expression dropt from the penn of any called a *Quaker*, it would have been called *blasphemy*. The *Pharisees* beguiled themselves, in wresting and misunderstanding the Scriptures, as the *Priests* do in our days; but the Bible, or Scripture is altogether innocent of this. Again, 1 part. Ep. 88 *I am sure Christ hath by his death and blood casten the knot so fast, that the fingers of Devils and hell-fulls of sins cannot loose it.* This is expressly contrary to the Scriptures testimony, that saith, *your iniquitys have separated betwixt me and you.* Surely such *sin-pleasing doctrine*, although it be sweet in the mouths of Professors, yet it is most unwholesom for their Souls, as sweet poison: why did the Lord threaten the *Romans*, the *Ephesians*, the *Laodiceans*, to cutt them off, remove their candlestick, and spue them out of his mouth, for their sins, if this mans doctrine be true, that *hell-fulls of sins cannot loose the knot*? Is not this to embolden people in all manner of sin, to tell them that *hell-fulls*

of sins can not separate them from Christ? If he had said, Those that are come to witnesse the indissoluble bond, or knot, betwixt Christ and them, are preserved pure, and free from all great and grosse sins, at least; he had said more according to the truth, and the Scriptures testimony, which saith, *he that abideth in Christ, sinneth not.* And, *if the righteous man turn from righteousness, it shall be forgotten.* Again, 1 part. Ep. 181. *We have need of a Saviour to pardon the very diseases and faults and weaknesses of the New man, and to take away (to say so) our godly sins, or the sins of our sanctification, the drosse and scumme of spirituall love.* This is very unsound to charge sin and filthynesse upon the work of the Spirit of God in the hearts of his people: whereas the Scripture saith, *his work is perfect.* And indeed how can any impure thing proceed from the Spirit of God, that is altogether a most pure and holy Spirit? Again, 2 part. Ep. 7. *He who is woer and sister, should not be an house-hold-man with you, till ye and he come up to his Fathers house together.* This is contrary to the Scripture, which saith, *I will dwell in them, and walk in them.* And if any man will keep my commandments, my Father and I will come and make our abode with him. Hence the Saints on Earth are called Gods Temple and house. Again, 2 part. Ep. 48. *The fruits that grow here, are all seasoned and salted with sin.* A grosse, unfavour-

thy expression! are the fruits of the Spirit, as love; joy, peace, gentlenesse, goodnesse, faith, long-suffering, meeknesse, temperance, &c. all salted and seasoned with sin? How then could the Lord relish and accept them? Again, 3 part. Ep. 9. *Howbeit we be but half-hungred of Christ here.* This is contrary to the promises of the Lord, and experience of the Saints: Did not David say; *My cup overfloweth?* And is it not said in the Song; *Eat, O friends, drink abundantly, O beloved?* And is it not promised in the New Covenant, *they shall not hunger and thirst, &c.*? And said Paul, *that ye may be filled with the fulnesse of God.* And of Barnabas it is said, *he was a good man, and full of the holy Ghost.* It's true all that is received in this life, is but as a first-fruits, and earnest of that to come; yet there is a very blessed and large enjoyment of Christ to be attained here, so that the faithfull can say, *they want no good thing,* and although they hunger, yet it is not for famine or want, but to sharpen their appetite. Yea in contradiction to himself he saith, 1 part. Ep. 128. *Pray for me his prisoner, that he would be pleased to bring me among you again, full of Christ, &c.* And 1 part. Ep. 140. *O thirsty love, wilt thou set Christ the well of Life to thy head, and drink thy fill, drink and spare not, drink love, and be drunken with Christ.* But doth this agree with his former expression of being *half-hungred of Christ here* in this life? Again,

1 part. Ep. 62. he saith [*Reprobats are not formally guilty of contempt of God, and misbelief, becaus they apply not Christ, and the promises of the Gospel to themselves in particular, for so they should be guilty becaus they believe not a lye, which God never obliged them to believe.*] But this is to make God guilty of hypocrisy, that reproveth the world of unbelief, and offereth faith and Salvation unto all; nor doth God oblige them to believe a lye, becaus Christ hath given himself a ransome for all, and dyed for all, as the Scriptures expressly declare. Again, see 1 part. Ep. 3. *Except a man martyr and slay the body of sin, in sanctified self-deniall, they shall never be Christs martyrs and faithfull witnesses.* And yet in contradiction, he saith within 20 lines in the same Epistle, *Howbeit we can not attain to this deniall of me and mine, that we can say, I am not my self, my self is not my self, mine own is no longer mine own, yet our aiming at this in all we doe shall be accepted.* This is another sin-pleasing doctrine, plaine contrary to the Scripture, which saith, *unlesse a man deny himself, &c. it doth not say, if he aime at it, he shall be accepted.* Surely this is to sue pillows under mens arme-holes, and to embolden them in sin; for who will not say, they aime at self-deniall, although they attaine not unto it? Again, see 1 part. Ep. 14. *Some are partakers of the holy Ghost, and tast of the good Word of God, and of the powers of the life to come,*

come, and yet have no part in Christ at all: citing Heb. 6: 4. But this is a grosse contradiction, seeing none are partakers of the holy Ghost, but by Christ. But these mentioned Heb. 6: 4. are such as having a part in Christ, may fall from him. Again, see 1 part. Ep. 50. The best regenerate have their defilements, and (if I may speak so) their draff-pack, that will clogg behind them all their days, and wash as they will, there will be filth in their bosome. A most unflavoury and unsound expression! contrary to the promises of God, and the experience of many that witnessed a cleansing from all filthinesse and sin. Again, 1 part. Ep. 27. All Christs good bairns goe to heaven with a broken brow, and with a crooked legge. Contrary to Scripture, which saith, Thou shalt walk in the way safely, and thy feet shall not stumble, Prov. 3: 23. And Christ is a perfect Physician, who, as he cured the lame bodys of those that believed in him, perfectly, so doth he cure the lame souls of all his people, even perfectly; for no imperfect thing can enter into heaven. Again, see 1 part. Ep. 20. We are fools to be browden, and fond of a pawn in the loof of our hand, living on trust by faith, may wel content us. This he speaks as reproving such, who seek after spirituall feelings, and sensible enjoyments of Christ, which is according to his brethrens doctrine, that teach We should not seek to live by sense, (to wit, spirituall sense)

but by faith; a grosse and unsound doctrine! as if faith and sense spirituall were opposite: whereas faith doth always, in some measure, imply some one spirituall sense or other, for unlesse we spirituallly heare, or feel Christ in some measure, we can not believe in him, *faith cometh by hearing*, saith the *Apostle*; and is not faith a laying hold on Christ with the hands of our Soul? and how can we doe this, without all sense or feeling of him in a spirituall way? Surely the natural and outward senses are no more necessary for the preservation of the naturall life, then the inward and spiritual senses are necessary for the preservation of the Spiritual Life of the Soul.

Also he hath frequently in his Epistles, too airy and frothy expressions, no wise beseeming the weight of the matter those expressions relate unto, as 1 part. Ep. 120. *Christ seemeth to leave heaven,* (to say so) *and his Court, and come down to laugh,* and *play with a daft bairne.* Again, 1 part. Ep. 91. *Will not a Father take his little dated Davie in his armes, and carry him over a ditch or a mire?* Again, 1 part. Ep. 121. *O if I could dote (if I may make use of that word in this place) as much upon himself, as I do upon his love.*

This is a hint of some of these many unworthy, unsound and stumbling expressions, which are to be

be found in his Epistles, which I had not medled with to discover, but becaus many, and especially the *Publisher*, do so idolize this book of *S. R.* his Epistles, as if there were none beyond it, except the *BIBLE*.

2. In my second Section I say that *S. R.* in his more pure times both experienced and declared of *Immediate Revelation*, and the *Spirits immediate teachings*, as his Epistles abundantly witness: also that he plainly declareth, he had the counsell and mind of God in *some things* not to be found in *Scripture*. See for this, besides the testimonys I have already cited in the answer, these following, 1 part. Ep. 2. *It was not without [Gods special direction] that the first sentence, that ever my mouth uttered to you, was that of John 9:39.* Again, 1 part. Ep. 9. *It is little to see Christ in a book, as men do the World in a card, the talk of Christ by the book and the tongue, and no more, but to come nigh Christ, and hausse him, and embrace him, is another thing.* Again 1 part. Ep. 9. *O his perfumed face, his fair face, his lovely and kindly kisses have made me a poor prisoner see there is more to be had of Christ in this life, then I believed, we think all is but a little earnest, a four-houres, a small tasting we have, or is to be had in this life (which is true compared with the inheritance) but yet I know it is more, it is the kingdom of God within me.* Again, 2 part. Ep. 2. *O blessed*

Soul, that can leap over a man, and look above a pulpit up to Christ, who can preach home to the heart, be we be it we are all dead and rotten. Again, 2 part. Ep. 8. And sure I am it is better to be sick, providing Christ come to the bed-side, and draw by the curtains, and say, courage, I am thy Salvation, then to enjoy health being lusty and strong, and never to be visited of God. Again, 1 part. Ep. 35. But at other times he will be messenger himself, and I get the cup of Salvation out of his own hand. Again, O how sweet is a fresh kiss from his holy mouth, his breathing, that goeth before a kiss upon my poor Soul, is sweet, and hath no fault, but that it is too short. But what he saith, that Christ drinketh to him, is a frothy and unfavoury expression, used by him in that same Epistle. And 2 part. Ep. 22. anent his transplanting he saith, what God saith to me in the huskiness, I ascribe to his Grace and do. And 1 part. Ep. 85. Now and then my silent humbly up my Spirit, but Christ hath said, Thy stipend is running up with interest in heaven, as if thou wert preaching, and this from a Kings mouth rejoiceth my heart. And, 3 part. Ep. 37. Christ hath said to me, mercy, Grace and peace for Marion McKnaught. Again, 1 part. Ep. 154. We but stand beside Christ, we go near unto him, to take our fill of him, but if he should do more things, 1. draw the curtains and make bare his holy face, and then 2. clear our dim and blinded eyes

eyes to see his beauty and glory, he should find many lovers. This place is remarkable, for it holdeth forth both immediat subjective and objective revelation, according as the nationall teachers do themselves define it, and indeed his words in all these testimonies import no less. Again. 1. part. Ep. 201. *O that he would strick out windowes and fair and great Lights in this old house, thū fallen down soul, and then sett the soul near hand Christ, that the rayes and beames of Light and the Soul delighting glances of the face, fair God-head might shine in at the windowes and fill the house.* Again. 1. part. ep. 32. *now he is pleased to feast a poor prisoner, and to refresh me with joy unspeakable and glorious, so as the Holy Spirit is witness, that my sufferings are for Christs truth, and God forbid I should deny the testimony of the Holy Spirit, and make him a false witness.* Again. 1. par. ep. 120. *Lord let me never be a false witness to deny that I saw Christ take the pen in his hand and subscribe my writ.* And part. 3. ep. 27. *In private, on the 17 and 18 of August, I got a full answer of my Lord to be a graced minister, and chosen arrow hidden in his own quiver but know this assurance is not heaped but by watching and prayer.* These are but a small part of much more might be cited out of his Epistles, as testimonys to immediat revelation and the immediat teachings of the Spirit, yea to new revelations not to be found in Scripture, and yet, as

I have above observed, after all this he joyned with the assembly at Westminster to cry down all such immediat revelation, and to affirme that God had committed his Counsell wholly to writing.

3. And although many of those called *Presbyterians* cry up *S. R.* as a man of so great experience in the things of God, yet I find himself ingenuously confess. 1. part, ep. 46. that *there is a gate yet of finding out Christ, that he hath never lighted upon,* and saith he, *O if I could find it out!*

4. Now this gate (blessed be the Name of the Lord, and to his eternall praise we can declare it) many thousands in this day do know, and by it they find Christ and do enjoy his living presence dayly, who is the bridegroom and husband of their souls, and this gate is, *to wait upon him, in the shinings of his divine Light in their hearts*, being retired and gathered unto the same, out of all their own thoughts, words and works, all their own willings and runnings in the self-will, all selfish motions, desires and inclinations of self, in pure silence and stillness of mind, waiting to feel his heavenly breathings and movings, which do raise up in us the true desire, and prayer that we may find him, and enjoy him, and as we have sought him by this gate, or after this manner, we have never missed in some measure, more or less, to find him.

5. This silent waiting to enjoy the presence of the Lord,

Lord, is a mystery, and as a sealed book to Professors generally, and seemes to have been little or nothing known to this great Seer, as the Author of the Postscript doth call him, for I find nothing of it in his Epistles, and yet it is one of the most needfull and most profitable lessons and instructions for people to be instructed in, and the Scriptures Testimony is plain and clear concerning it, even of silent waiting. Lament. cap. 3. 26, 27, 28. *It is good that a man should both hope and quietly (or in silence) wait for the salvation of the Lord. It is good for a man that he beare the yoke in his youth; he sitteth alone and keepeth silence, because he hath borne it upon him.* Psal. 46. 10. *Be still (or silent) and know that I am God,* Psal. 62. 1. *Truly my soul is silent unto God, from him cometh my salvation.* Eccles. 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before the Lord.* Zach. 2. 3. *Be silent O all flesh before the Lord.* And many more Scriptures may be brought to prove this so needfull and profitable instruction. As also here are manifest examples of this silent waiting in Scripture, both together and apart, *Ezekiell 3:15. The Prophet waited with them of the captivity seven dayes, and then the Word of the Lord came unto him.* And *Esdra* sat silent with the people untill the evening sacrifice: *Esdra 9: 3, 4, 5.* And the Prophet *Elijah* sat in a silent posture alone upon the top of mount Carmell waiting

ing for the Word of the Lord, and the accomplishment thereof, casting himself downe upon the earth, and putting his face betwixt his knees. King. 18:42. This is such a posture that if a man should use it in our dayes, people would say, he were mad, or possessed with the Devill, such is their ignorance of the way and work of God. And again. 1 King. 19. verse 2. *The Lord appeared unto Elijah neither in the wind, nor earth-Quake, nor fire, but in the still or silent small voice,* to wit, that is heard in the stillness or silence, of the Soul.

6. There is one particular more that I find in S. R. that I cannot omit to take notice of, in the same epistle 46. which I have above mentioned, *either I know not* (saith he) *what Christianity is, or we have stinted a measure of so many ounce weights, and no more, upon holynes and there we are at a stay.* It were good for the Professors to consider this and be convinced of their error; whereas they say the holiest Man on earth doth sin dayly in thought word, and deed, yea every moment and cannot but sin continually; Is not this to stint a measure of so many ounce weights, or rather of a few grains upon holyness, yea altogether to annihilate it? For I know not how that can be called holyness, which cannot keep the soul one moment from sinning. However S. R. although here convinced of this error, yet afterwards did fall foully into it, when he joyned with the

divine

divines, so called, at *Wesminster*, in that unchristian assertion that no man by any grace given of God, can perfectly keep the commandments of God, but doth daily break them in thought, word & deed. This is a bold & presumptuous stinting & limiting the power and powerfull grace of God, in the hearts of his children, without all ground from Scripture, yea contrary to it, which saith, *his commandments are not grievous, and his yoke is easy, and his burden Light.*

7. Moreover, in my fourth Section, I referred to some thing related by the Author of *The fullfilling of the Scriptures*, concerning *John Welsh*, *Robert Bruce*, and some others in those dayes, which I said, will not a little make for the present Testimony of the people cald *Quakers*. Now for proof of this, I shall give a few instances out of many more, which may be brought out of the said book.

8. *First.* The said Author telleth us (pag. 416. 2 edition) of a very solemn and extraordinary outletting of the Spirit in the West of Scotland, about the year 1625. and there after, which began in the parish of *Stewarton* (whiles the persecution was hot from the Prelatick party.)

9. Which by the prophane Rabble of that time, was called the *Stewarton Sickness*, and spread through much of that countrey particularly at *Irwin*, through the Ministry of *David Dickson*; of which he writes that few Sabbaths (meaning first dayes) did passe with-

without some evidently converted, and some convincing proofs of the power of God accompanying his Word, yea that many were so choaked and taken by the heart, that through terror, the Spirit in such a measure convincing them of sin, in hearing of the Word, they have been made to fall over, and thus carried out of the Church, who after proved most solid and lively Christians. And says he, this great spring-tide of the Gospell was not of a short time, but for some years continuance, yea thus like a spreading Moore-burne, the power of godlynes did advance from one place to another, which put a marvellous Lustre on these parts of the country, the savour wherof brought many from other parts of the land to see the truth of the same. Again he telleth pag. 417. at the Kirk of the shots 20 of June 1630. that there was so convincing an appearance of God and down pouring of the Spirit, even in an extraordinary way, especially at that sermon, June 21. the day after their communion, with a strange unusuall motion on the hearers, who in a great multitude were there convened of diverse ranks, that it was known (which he saith he can speake on sure ground) near five hundred had at that time a discernible change wrought on them, of whom most, proved lively Christians afterwards. Now that there was a true and reall appearance of God, and breaking forth of his power and out letting of his Spirit, upon many at that time, I verily believe,

lieve, and my soul hath unity with the testimony hereof, and diver other testimonys of this nature in the said book.

10. And certainly this was an immediat sensible appearance and revelation of the power and presence of God, accompanying the Ministry of that time, which produced such effects, and in truth the very same power and presence of God, with the very same and the like effects, is now again broken forth in our day, among the despised people called, *Quakers*, and that in much greater clearness, so that more sound principles are made known unto us, and many things, which were letts and snares unto them, are discovered unto us from the Lord.

11. And yet is it not a most sad and lamentable thing that Professors who cry up the appearance of God in that time, will not owne the same appearance of God in the nature and kind of it, although more clear, and glorious as to the measure, among us now: but joyn with the profane rabble, to call those unusuall motions, which are the reall effects of Gods power and Spirit powerfully seazing upon both souls and bodys of many among us, in great trembling, cryes and tears, the signes of some Diabolical Possession, whereas the same persons, by sobriety of life and conversation, and by a walk as Christian-like as any of these afore mentioned, & in many things exceeding them, and also by the fav-

vor of the *life of Christ in them*, have evidenced that they were led by the Spirit of God.

12. Yea the *Author of the Postscript* is not affraid to impute these unusuall and extraordinary motions that some times appear in the bodies of some of our friends, to a possession of Sathan, which if he did as knowingly as maliciously, might truly be called a blaspheming against the Holy Ghost. But they are judged here by some of their owne prophets, for seing it was the Spirit of God that raised these unusuall motions in them abovementioned, why should the like now be imputed to the Devill?

13. O how like is this generation of hypocritical professors to the *Scribes*, and *Pharisees* and *Jewes* of old, who professed to owne the Spirit of God in *Moses* and the *prophets*, and yet rejected and resisted the same Spirit in Christ and the Apostles?

14. And it is observable, that this glory of God that appeared among them at that time, which was a time of persecution, although it continued for some years, yet afterwards when the Presbyterians got into the saddle themselves, and turned persecuters of others that dissented from them, this glory did disappear, and in stead thereof, great complaining of deadness, as it is at this day, among them who have most ingenuity. This doth plainly show that they did not follow the Lord in his further leadings, but rather went back, otherwise this glory would

not

not have departed, but continued; yea and increased among them.

And if some *object*, that this glory appeareing unto that people at a communion, to wit, at that, called *the Sacrament of the Supper*, it seemeth to be no small argument to prove that God did owne that externall action, as his ordinance; although the people called *Quakers* deny it to be a standing ordinance to the world and doe not practise it.

15. To this *I answer*, that it is observable that by the Authors own account the greatest outleting of the Spirit was not on their communion day, but on the day after, but that God did at times of that externall action of breaking bread, condescend unto them; regarding their sincerity, and gave manifestations of himself, will not prove that he commanded that thing unto them; or that their minds were not in an error, in laying too great weight upon that externall action, which was but a figure of the true communion; for the same Author doth acknowledge that the Spirit of God did also wonderfully accompany *Luther* in his Ministry, and yet *Luther* did most grossely erre; as in other things, so in the matter of the *Sacrament*, teaching that the *body of Christ was consubstantiated with the bread* and that *the outward mouth receiveth the body of Christ*. And I beleeve, such as are sober and ingenuous of the Presbyterians will not deny, but that the Lord did

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pour out of his Spirit, upon those *Bishops* in *England* that dyed *martyrs*, that were both for *Episcopacy* and the *Service-book*; yet this proveth not, that God did owne these things, as his ordinances. It is the sincerity and earnest desires of mens souls after God, that he regardeth, although they be in error in some things which he winketh at, but doth not owne. Yea did not Christ wonderfully appear to *Saul*, while he was going to *Damascus*, to obtain an order to persecute the Saints, a very unlawfull action; but this proveth not that God allowed him in the same. Many other instances could be given to shew the weakness of that objection, and certainly in the darkest times of Popery, God raised up some to be ministers of his Spirit that yet continued to hold many Popish errors; as not only *Bernard* and *Thauler*, but even *John Huss* who dissented little from the Papists in matter of doctrine, but mostly blamed their ungodly life.

- 16. A second instance I shall bring out of the afore-said Author, is, pag. 422. where he giveth as a sixth witness, &c. the convincing appearance of an extraordinary and Apostolick Spirit on some of these instruments, whom the Lord raised up in these last times, who as he saith had speciall revelations from the Lord of his mind anent things to come, &c. But how doth this agree with their confession of Faith, that saith, *the former wayes of God are*

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vealing himself to his people are ceased since the Apostles dayes, and that there are no new revelations of the Spirit; but that God hath committed his counsell wholly to writing? And of such speciall revelations he mentioneth divers, which I refer the Reader to find in the said book.

17. A Third instance shall be that which the Author mentioneth of Robert Bruce, where I take notice of divers weighty particulars, as 1, that his call was extraordinary pag. 429. to wit, by an inward motion and pressing of the Spirit; and such a call I confess is extraordinary, as in respect of the greatest part of those, called Teachers, which yet is most ordinary, yea and most necessary to every true teacher and minister of Christ.

18. 2. He tells pag. 431. that it was the manner of Robert Bruce, for a considerable time to keep silence before he preached. And yet how do the Professors now blame our silence, when even such among us as the Lord hath given a true ministry unto, do find it at times their place to be silent a considerable time before they speak, and sometimes for a whole day to be silent, as Ezekiel was of old? Now I beseech them to consider what did this silence of R. B. mean, or what was his intent in being silent so long? was it not that he waited to receive, that he was to speak from the Lord? Or at least to feel the Spirit and power of the Lord to assist him in

what perhaps was in his heart to speak? and truly this is the very cause of our silence also, for we know that no preaching nor praying can availe to quicken or reach the soules of men, or profit either speaker or hearers, but that which is in the immediat moving and assistance of the Spirit of God.

19. 3. He telleth plainly pag. 431. that he had the Spirit of discerning in a great measure in so much that having heard a sermon preached by Robert Blair (it being the first he had preached) and he being desired by the said Robert Blair to give his judgment concerning the same, did give it, in these words *I found*, said he, *your sermon very polished and digested, but there is one thing I did misse in it, to wit, the Spirit of God, I found not that*; This (as the Author saith) took a deep impression upon him and helped him to see, it was something else to be a minister of Jesus Christ, then to be a knowing and eloquent preacher. Pag. 453. But the professors generally in this day, deny any such Spirit of discerning, as whereby one knoweth; supposing him to be never so spirituall, when he heareth another preach, whether he doth preach by the Spirit of God, or no: & when we affirm that the Lord hath given such a discerning unto us they cry out many of them, as if it were blasphemy to assert any such thing. Again, whereas this Author saith, *it is some what else to be a minister of Jesus Christ, then to be a know-*

ing and eloquent preacher: we say the same. But how farr doth this contradict the Presbyterians doctrine that grace or piety is not essentiall or necessary to the being of a minister of Christ, as James Durham expressly affirmeth in his book on the Revelation?

21. 4. The Author telleth us that the said Robert Bruce was deeply affected with the naughtiness and profanity of many ministers then in the Church, and the unsuitable carriage of others: so great a calling, and did express much his fear that the Ministers of Scotland would prove the greatest persecuters, that the Gospell had; And so in this we have found his words to be true, for the said Ministry of Scotland, even Presbyterian as well as Episcopall are the greatest persecuters of the Gospell in this day, as formerly. And their doctrine, that Grace or piety is not essentiall to a Minister of Christ, nor an inward call by the Spirit, opens a door to such a naughty and profane Ministry.

22. Pag. 432. 5. He tells that on a certain time when Robert Bruce was at prayer in his chamber in Edinburgh, there was such an extraordinary motion on all present, so sensible a down-pouring of the Spirit, that they could hardly contain themselves, yea which was most strange, even some unusuall motion on those, who were in other parts of the house, not knowing the cause at that very instant:

and one being occasionally present, when he went away said, *O how strange a man is this? for he knocked down the Spirit of God upon us all*; this he said, because R. B. did divers times knock with his fingers on the table. And yet when such motions and effects are now witnessed, when the Servants of the Lord pray in our meetings, they will not believe, but in the same Pharisaicall, Anti-Christian spirit, as the Jewes said of Christ, they say of us, that we have a devil, for which I heartily wish that the Lord may forgive them, and open their hearts to understand and receive the Truth.

Many more observable passages might be cited out of the same book, to convince Professors, how these men, whom they have such an esteeme of, did both in principle, practice and experience, in many things agree with us, the People called *Quakers*, against themselves, who boast to be their Successors and children, as the Jewes boasted, that they were the children of *Abraham*. But surely seeing the Professors of this day, stop their ears at the inward voice of Gods Spirit in their own consciences, and also at so many plain and clear testimonys of the Holy Scripture, that make so abundantly for the Testimony of Truth owned by us. I little expect that the testimonys of these men will prevail with many of them, yea although even they should come from the dead, and witness for the Truth, against

against them, as Christ said in the parable, *If they will not believe Moses and the Prophets, neither will they believe, if one should be raised from the dead.* Yet for the sake of many others among them, of whom I have hope that God will in due time effectually reach them and open their eyes, I have found my heart moved and drawn by the Lord to be at this paines, for the good of whose soules I could willingly by the Grace of God endure much labour, suffering and affliction both inwardly and outwardly, that they might see and owne the glorious work and appearance of God among us, and be brought to enjoy the same with us.

23. And here in the close of all, I shall cite a passage of this Author himself, which may be of service to some who are willing to understand, how that the Presbyterians, even the most knowing and experienced of them, did not know all that was afterwards to be revealed.

Page 35. He saith, *We wait and believe the further accomplishment of this promise (to wit, the words, Dan. last: ver. 4. Many shall runne to and fro, and knowledg shall be increased) to the Church, beyond all we have yet seen, that many Scripture truths now dark and abstruse, shall be made so clear, as shall even cause us to wonder at the grosse mistakes we once had thereof, yea that after generations shall have a discovery and uptaking of some prophecys now*

obscure, which shall as farr exceed us, as this time goeth beyond former ages, which comparatively we must say were very dark.

24. Now I earnestly obtest and beseech such among them, as have any measure of true tender-nesse and ingenuity, and do believe these words of this Author, to consider in the cool of their minds if possibly these principles and doctriens among us, which they have called grosse errors and delusions of Satan, may not be these Scripture truths, whereof the *Author* speaketh, and that their condemning such principles were but their grosse mistakes, yea surely we know it to be so, and many of us that were formerly Presbyterians, are now made to wonder at our grosse mistakes, which we then had. But this I understand of such as are really owned by us, not of those which they do falsly alledge and impose upon us. I shall cite one or two passages more of this Author, and then leave it to the impartial and ingenuous judge, if they do not arrive, upon the matter at the same, which many of his Brethren reproach and nick-name with the Profane rabble under the termes of *Enthusiasme* and *Quakerism*.

25. Pag. 112. He saith — *There is a demonstration within, which goeth further then the judgement, and passeth naturall understanding, whence we feel, we tast, we enjoy, yea his voyce is heard*

in the Soul, which we surely know to be his.

This is a plain testimony to *immedat Revelation*, which is our main principle, and is so greatly opposed in this day, by Presbyterians, as much as others.

Again, pag. 229. He speaketh of an *immediate teaching* of the Spirit, and of a mighty power of God that can witness (in many young ones) ere they can well speak, or exercise Reason, the power of Religion.

Again, pag. 120. speaking of *Prayer*, he saith, *It may seeme strange, how easily we can step out from the world and the noyse thereof, in before the Lord, without the least pause or time interveening.*

26. And again, he saith, *Alas! It's sad, this seemes rather a piece of invention many times, then a matter of earnest with the Lord. O to what a classe can such a piece of Atheisme be reduced, as appears (saith he) in our nearest approaches unto God?*

27. And lastly, as concerning *preaching*, he commendeth it in the said Robert Bruce, that at a certain time wrestling earnestly with the Lord by prayer, before he came into the assembly, he was heard say in his prayer, *Unto the Lord, I protest I will not goe, except thou goe with me.* How farre are the

Presbyterian Teachers now gone from this, that say, *Grace is not absolutely necessary to a minister of Christ, and plead both for preaching and praying without the Spirit*) and after that, *he went forth and preached in such evidence and demonstration of the Spirit, that by the shining of his face, & that shew of divine influence that the word spoken was accompanied with, it was easy for the hearer to perceive that he had been in the Mount with God, and that he had indeed brought that God, whom he had met with in privat, into his mothers house, and into the chambers of her that conceived him.* Pag. 444.

28. These and many other passages in that book can not but force an acknowledgment from any, that read it, & are ingenuous, that it doth greatly commend and Justify that, which Presbyterians now greatly condemn, under the terme of *QUAKERISM*.

F I N I S.

A POST,

A POSTSCRIPT.

To my beloved Relations, Friends and Acquaintances in the Shire and City of Aberdeen, ALEXANDER SKEIN wisheth all happinesse, and the sound and saving knowledge of the Truth, as it is in I E S V S.

IT is no small matter of regrete, that so many persons of all ranks and conditions are so little concerned with the publike work of God, and the matters of his Kingdom at this time. If their own affairs goe wel, they matter little how it goe with Religion. It was a great ground of the Prophets complaint, *Ier. 5. 1.* That there were none that sought the Truth, or were valiant for the Truth on Earth, *Ier. 9. 3.* This is not onely the guilt of the body of the Nation, but also the sin of these that pretend to a piece of more seriousness: but they should know, *the eyes of the Lord are upon the Truth, Ier. 5. 3.* And the neglect of it hath occasioned great wrath, upon a people, and a hand from the Lord, *Ier. 3.* Whereupon the Prophet said, *ver. 4.* Surely these are poor, they are foolish, for they know not the

the way of the Lord, nor the judgment of their God. This very thing hath with weight come near my heart, when I have observed such an indifferency amongst many, that they have been at little or no pains to search for the mind of the Lord amidst all the disputes and debates anent his Truth in their day, and being thus exercised, the Lord hath in a measure manifested this to me, that there are some speciall obstructions that stand in the way, why people have not a desire to search after the Truth.

I, One is, that Truth is mostly the object of reproach and scorn to the multitude of the world, & the owners of it are hated, despised and persecuted, and upon this account many are content to be without the *conviction* of it, yea to hearken rather to any thing that may strengthen them to stand out against it, then that which would incline them to come under subjection to the yoke thereof. Wherefore it was upon good ground that Christ said; *If any man will be my Disciple he must deny himself, and take up his cross daily and follow me*: this is a necessary condition and qualification of a Disciple they may as well renounce to be a Christian, as refuse to take up the cross which is entailed on all that will be followers of Christ, for *if any love Father or Mother, husband or Wife, houses or lands, &c. better then Christ he is not worthy of me*, saith Christ, there must be a compleat resignation of all that is nearest and dearest

est to us in the world if we mind to be reall Christians, and to encourage all to make this choyce there want, not many sweet and precious promises of rewards both in time and eternity, though few believe them.

A 2. *obstruction* is that people have a perswasion, they may be eternally saved, whether they embrace the Truth or not, seing it is acknowledged upon all hands, that many have been saved that have lived and dyed in the same Profession they stand in; and upon this ground they suppose they need not embrace any thing that will disquiet their rest, or interrupt their ease and render them obnoxious to the crosse. But if this have any weight in it, it might have as wel excused the *Scribes and Pharisees & unbelieving Jewes*, for refuseing the Gospell, and the doctrine of *Christ* and his *Apostles*, that taught them to forbear *circumcision* and the Ceremonys of the Law, becaus *Moses* and the *Prophets*, and all the godly for many generations walked in the way of their profession, yea this might have excused the *Papists* at the reformation to have rejected the Light the Lord held forth to them, becaus it is acknowledged that the sincere and single hearted amongst them in preceeding generations were saved. But who amongst the *Protestants* will say that this was a sufficient ground to remain still in Popery? for had any of them that walked up rightly in the way of the *Mosaicall*

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Ceremonys been living when these things became deadly, and had opposed the Light of the Gospell, which repealed them they could not have been safe. Neither any professing Popery that had occasion to embrace the Light of reformation, and yet in opposition to that Light would needs continue to defend that *idolatry & superstition*, & refuse to receive that Light, after these waters were turned into blood, *Rev. 16. 3.* So it is now, though they believe that many good Men, that were faithfull to what they knew, & walked uprightly according to their measure in former times; yet if they shall upon that pretence presume to resist, reject, or refuse, the *Light* that the Lord is further manifesting at this day, such cannot have any ground to expect salvation. See *Ioh. 15. 22.* *If I had not come and spoken unto them they had not had sin, but now they have no cloake for their sin;* But may expect to be numbred amongst the enemyes of Gods Work. It was the commendation of good Men in all ages, that they walked suitably to the dispensation of the Lord in their day, and this is the great duty the Lord calls for from his people, to follow the *Lamb whithersoever he goeth*, this will be their commendation before the Lord, as *Rev. 14. 4.* When the life, Light and power of God removeth from one dispensation to another, to be alwayes a follower of that which is our duty, for it is not to be expected that *Moses or David*, if they

they were alive now would looke to find that life in their sacrifices and externall rites which they found, when they were upon Earth, no this is only to be waited for in the spirituall way of the Gospell worship. And to come nearer, if *Cranmer*, *Hooker* and *Ridley* who were *Martyrs* for the *Protestant faith* in beareing witness against the *Idolatry* of the *Masse*, & thought it no small mercy to have the use of a common prayer booke in English, & no doubt in that day might feel life in it; yet when the Light of reformation encreased, it discovered that to be a limiting of the Spirit of God in Prayer, and consequently had in it self a tendency to deaden the heart by remaining in that formality. If they were living now, the Lord would require of them to seek after a more Spirituall Way of worship, where the pure life of Christ was more to be found and felt then in read prayers. Even so now when the Lord is poynting forth a more spirituall way, which is by following the pure motions of the Spirit of life in an immediat way upon the heart in all religious durys, the Lord will have all his people to owne that way both in practice and profession, and they that will reject this, or refuse or oppose it, He will no less reckon them as his enemys now, then these, that have been refusers, or opposers of his work in former generations.

A. 3. *Obstruction* is, *Truth* hath been for most part

part loaded by its opposers with many heavy slanders, calumnys and lyes, and traduced with the nicknames of *error*, *Heresy*, *blasphemy* and *delusion*, yea called *devilisme*, and what else malice can invent, so *Pauls* religion was called *heresy*; *Acts*. 24. 14. and Christians were a sect every where spoken against, *Acts* 23. 22. Yea Christ himself was said to have a Devil, *Ioh.* 8. 48, 53. And what wonder then that the opposers of Truth in this day speake so of Truth, as it is now manifested? The Professors thereof are said to deny Jesus Christ that was borne of the virgin Mary, where as they have often testified they owne no other Christ, but him to be the Saviour of the world, that was crucified at *Ierusalem*; and this we can say in the uprightness of our hearts, as in his sight, that *searches hearts*. Our opposers say wee *deny the Scriptures of Truth*; whereas we owne all things therein (being rightly translated) to be the dictate of the Holy Spirit and that they containe all the *substantialls* of true religion, and whatsoever is contrary to them, to be but delusion; yea we are content to have all poynts of controvery betwixt us and our opposers to be determined by the Scriptures of Truth. We are said to deny the Ministry and ordinances of the Gospel; whereas we owne all the *true* and *faithfull Ministers*, that are called of God, and that function and are not merely *men-made Ministers*, that are

are made to be *Ministers* in the meere will of men, only endued with some measure of natural and acquired parts, and feel not the power and vertue of the life of Jesus Christ dwelling in their hearts, without any sense of which power and life they can pray and preach. But we owne all Spirituall and living preaching and prayer. As for the ordinances called *Sacraments* we own them only according to Scripture sense, viz. that *Baptisme* which is by the *Holy Ghost*, for *Iohn Baptised* with water, but Christs Baptisme is with the *Holy Ghost* and with fire, *Math. 3. 11. Act. 1. 4.* This is that *one baptisme*, *Eph. 4. 5.* The *Bread* and *Wine* that is *Elementary* we deny, as being but a *carnal ordinance*, which are all repealed at the time of reformation under the Gospell, *Heb. 9. 10.* as all rites are, which stand in *meats and drinks, washings, or Baptismes*, as the *Greek* hath it. But we owne the *Communion* of Christs body and blood according to *Luk. 6. 53.* compared with *verse 63.* Our opposers say we lay the whole stresse of justification and remission of sins upon our own righteousness, and we declare we owne *no meritorious cause* of the remission of sins, but the righteousness, blood and sufferings of Jesus Christ, that was crucified at *Ierusalem*, and as it was done and performed by the Man Christ, born of the virgin *Mary*, and yet we profess none are justified, but such as are in a measure sanctified,

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and actually cleansed from sin, so as none are justified in their sins. These and many more of the like slanders asserted with boldness and impudence by malicious opposers, are no small obstruction to many simple-hearted people, who are but too ready to take things, of this nature, upon trust, without tryall and prooffe, especially if the assertors be in any repute for a piece of seriousness, as the *Scribes* and *Pharisees & high Priests*, who were in great authority and esteem with the people, and thereby did influence their slender followers to preferre *Barrabas a murderer and a robber*, to *Christ Iesue*.

A 4 *Obstruction* is, that *Truth*, when it comes first abroad, is at severall great disadvantages in the eyes of the world, as *first*, it seldom hath the countenance of Civil authority, but mostly is persecuted, and laws and statutes made in opposition to it, this is universally known in all ages, and throughout these Nations, where it first appeared. *Secondly*, it hath the opposition of the *Nationall Clergy*, so called, and of the most learned of that sort of men, who have the greatest advantages of authority to influence the body of the Nation; see *Ioh. 9.22*. For the Jews had agreed already, that if any men did confess that he was *Christ*, he should be put out of the *Synagogue*. *Thirdly*, *Truth* being a witness against the abuse and superstitions which have through length of time and long custome, been rooted and
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strengthened so in a Nation, that it needs no less the power of God to extirpate, people can hardly admit to hearken to any testimony against these things whether they be personal or national customs, see *Mark. 7. 9.* and he said unto them, *full wel ye reject the commandement of God, that ye may keepe your own tradition.*

It's not an easie thing to forsake old Customs, this hath been a cause, why men in all ages have stumbled at the simplicity of truth, becaus it was not decked with the trimmings and ornaments of the whore. I need not enlarge on this, the application is so plaine. *Fourthly, education and breeding in wrong glosses and mistakes* of Scripture proofes, hath been none of the least hinderances of the progress of truth, or of its reception, and for this let the many divers reasonings of the *Jewes* against Christ in his descent, doctrine and miracles be considered, and men may then as in a glass see the image of that spirit, that is in opposition to truth in this day; and for this I referr the sober inquirer after Truth, to *Isaac Pennington* his book, (called *The outward Jew a looking glass for Professors*) this is such a person, that none acquainted with his writings, but will allow him a good character, if he be not a prejudicated opposer.

5. Another great *Obstruction*, which keeps people from the search after Truth, is a light and

airy mind, which predominats in the most of Men and Women in the world. This hinders Truth in the very power and life of it, and permits none to be serious in the search of it: it is not the conviction of judgement in matters of truths, that the Lord calls for only, or that his faithfull servants endeavour, as if it were satisfaction to them to see many owning it, or professing the forme thereof, these are but at best like the stony or thorny ground, that receive the seed with joy, and yet in a day of the heat of persecution, turn from it, and so may become a discredit to the Truth. 't Is only these that labour not only to know the Truth, and espouse it in their understandings, but also endeavour to feel the power and life of it reach their hearts, and this not only for a touch at a time, but to live and feed upon that life & power, which flowes forth from the fountain & spring of it, I say these only it is, that will be true witnesses of the Truth. Hence Christ spake many parables to this purpose, as that of the *wise merchants* that *sold all & bought the pearle*: & the *treasure that was hid in the ground*, &c. Let all persons that are of this light and airy spirit, consider their danger; how incapable they are not only to come to the knowledge of the Truth of God in their day and generation; but also utterly unfitted for being heires of the kingdom, when time shall be no more. If they did mind the care of their precious soules, and consider
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their mortality, how uncertaine their time is, and of what concernment it is to them to be truly serious, they would not make too light of the matters of God and of the Truth, which concern their everlasting salvation, but would find them of farre greater moment, then these temporall pleasures, profits and recreations, wherewith they are so in- tentively taken up.

Wherefore, my desire to all, is that they would seriously consider these few obstructions mentioned, and apply their mind, to search after the wayes of the Lord, and beware to take matters of so great concernment upon trust from any Man, or company of men; but impartially weigh and ponder by the *Light of the Lord in their own hearts*, what is *Truth*, and what is *error* by what doctrine the free Grace of God will be most esteemed, and the pride of Man most abased, beware of an *implicit faith*, for *we just shall live by his faith*. Hab. 2. 4. And not by the faith of another. They are most to be suspected as deceivers, that do most hinder inquiry and triall, as many Preachers at this time are doing. It is a known *Popish imposition to forbid searching*, and is now renounced, and abominated by all sound Protestants, therefore they are yet drunk with the *Whores Cup*, that would obtrude their doctrine to be beleived without triall, or to hinder from trying the Spirits, and from trying all things, that

what is best may be kept to. If any object that word
*Proy. 19. 27. Cease to hear the instruction that causeth
 to erre from the words of knowledge.* I answer this pre-
 supposed a cleare and wel grounded faith, of the
 Truth, from an inward principle, which few ordi-
 nary Professors can lay claime to, otherwayes this
 might have excused the *Jewes* in not harkening to
 Christ and his Apostles, in saying, *we know God
 spake to Moses; but for this fellow we know not whence
 he is.* Joh. 9. v. 26. Yea we and our predecessors
 should have remained in Popery without triall.
 Wherefore friends, if ye will truely joyne and be
 united to the power and life, which the Lord is rea-
 dy to reveal in your hearts, it will not only help
 you to discern Truth from error, but to over-
 come your lusts, and get victory over your idols
 that stand up to make distance & seperation betwixt
 Gods peace and favour, and your soules. That place
 is considerable, Rom. 12. verse 2. *be not conformed to
 this world, but be ye transformed by the renewing of
 your mind that ye may prove what is that good and ac-
 ceptable and perfect will of God.* and thereby ye
 shall come to get your hearts established in the love
 of God and get all these strayings and wandrings
 in your hearts reformed, by which your best dutys
 are corrupted and defiled, which is the earnest
 desire and travell of my soule, that all my beloved
 friends

(215)

Friends and acquaintances every wheremay, truly
and sensibly come unto.

From the Tolbooth of
Aberdeen the 1 of the
3 Moneth 1676. where
I am a prisoner for
my testimony.

*A real lover of your
eternall well-fare
and Peace.*

ALEXANDER SKEIN.



Printed in the Year 1677.
